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JOHN AIKEN.

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"A MAN shall be as a hiding-place from the wind, and as a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."¹ From these words, beneath a venerable oak, Rev. James McGregor preached, on the 12th of April, 1719, to a little band of colonists from the North of Ireland, who had at last selected their place of settlement in the New World. Several of them had been his parishioners in their fatherland. With him they had fled from civil oppressions and religious persecutions too severe to be longer borne by men of Scottish intelligence and bravery.

A century before, emigrants from Scotland had settled in Londonderry and other towns of Northern Ireland; yet the old Scotch element could never propitiate the native Irish, or mingle with them. Constant feuds and collisions kept them not only distinct, but hostile. The Scotch retained their Protestantism and Presbyterianism. The Irish were zealous Papists. The political affinities of the two were discordant. Their language, their civilization, their aspirations, were all diverse. So the Scotch-Irish, as the newcomers were called, began to look and pray for a more congenial country.

Rev. Mr. McGregor, with many of the church to which he had ministered, after several months of wandering and exploring, gave to the new settlement on which they had fixed in Southern New Hampshire, the name of *Londonderry*,—cherishing still a fond memory of their Irish home, though they had chosen to leave it. From Londonderry this adventurous hive, replenished often by new accessions from Ireland, soon sent out its kindred swarms to all adjacent parts,—to Windham, Peterborough, Bedford, Antrim, Ackworth, Chester, Goffstown, and even to more distant regions.

As early as 1722, we find the name of *Edward Aiken* in the list of those hardy immigrants. Bringing with him his wife Barbara, and his sons Nathaniel, James, and William, he settles on a tract in Londonderry, afterwards long known as "Aiken's Range."

Of the five sons of Nathaniel Aiken, John, the second, a few years after his marriage to Annis Orr, removes and settles in Bedford, near her parents. He is an elder in the church already, though but a young man. His young wife—intelligent, refined, devout—develops a character of rare strength, which her grandson, the subject of this sketch, in after years greatly admired and revered.

In a brief speech at the centennial cel-

¹ Isaiah xxxii. 2.

ebriation in Bedford, while excusing himself from any general tribute to names in the town whom all would honor, he adds, "This, however, I will say, that we are largely indebted to the character of our grandmothers, many of whom were large-hearted, noble women, of rare energy, intelligence, and worth."

In her old age, she had often in his father's house allured the young grandson to the reading with her of such books as they could procure, especially the poetry of Young and Milton; and from the stores of her remarkably retentive memory had fed his inquiring mind, so that to his latest day he often spoke of her molding influence on his taste for letters and on his entire character.¹

In this quiet, frugal farmer's home of her son Phineas, the strong influence of this mother seems to have awakened a taste for learning in the entire family; — the two eldest sons graduate with high honor at Dartmouth, are successively tutors there, one for two years, the other for three, as they pass along, the first to the law, and the second to the ministry of the gospel; while the third son studies law with his elder brother, and becomes an attorney in the far West; and the fourth begins professional study in the same law office, leaves it for a time to commence the study of theology at Andover, but returning again to the law, becomes an advocate and a judge. They are all trained to work, but also to think and to study; with most of them study be-

comes their chief employment; so the saintly grandmother lives again in every such fruit of her characteristic tastes and counsels, long after she has entered into her final rest.

He who so gratefully recognized her power over his forming mind, was the first to show its far-reaching fruits. Born² January 30, 1797, — "under Washington's administration," as he used sometimes playfully to say, — he had been bred a farmer, a sturdy, stalwart son, grown to man's estate, when at last his thoughts and aspirations ripen now into the settled purpose to leave the scythe and plow for the companionship of books. The stock from which he has sprung, the influences that have given him this new bias, and the strength of his own matured aim, assure us that he will waste no time and omit no effort in his chosen course of study. He is made to be thorough in everything, and he cannot be less than a thorough scholar, in the full mastery of all that he undertakes, and a most tenacious memory of all that he acquires.

After a hurried and imperfect preparation for college, partly at Derry and partly at Hanover, he enters at Dartmouth, in the autumn of 1815, when nearly nineteen years old. At his graduation, in the class of 1819, he divides the chief honors

² A synopsis of the family genealogy, gathered chiefly from Mr. Aiken's researches, but partly from other sources, runs as follows: —

I. EDWARD; — Wife, Barbara —.

Children: 1. *Nathaniel*; 2. James; 3. William.

II. NATHANIEL; — Wife, Margaret Cockran.

Children: 1. Edward; 2. *John*; 3. Ellen; 4. *Nathaniel*; 5. Jane; 6. Christian; 7. Mary; 8. *Ninian*; 9. William; 10. *Susannah*; 11. Thomas; 12. Margaret.

III. JOHN; — Wife, Annis Orr.

Children: 1. John; 2. *Phineas*; 3. Margaret; 4. *Susannah*; 5. Annis; 6. Sarah; 7. Mary; 8. Jane.

IV. PHINEAS; — Wife, Elizabeth Patterson.

Children: 1. Nancy; 2. Lucy; 3. Betsey; 4. *John*; 5. Silas; 6. Charles; 7. David; 8. Sarah; 9. *Phineas*.

V. JOHN; — First Wife, Harriet R. Adams.

Children: 1. Charles A.; 2. Harriet A.; 3. John.

Second Wife, Mary Means Appleton.

Children: 1. William A.; 2. John F.; 3. Mary E.; 4. Alfred L.; 5. Jane A.

¹ A relative of hers, Miss Ann Orr, was for fifty years a distinguished teacher in Bedford. At the centennial celebration in her native town, it was said of her, "Hers was a life of calm, quiet, steady devotion to one great end and purpose, namely, the moral, religious, and intellectual culture of the youth of her time. . . . It is perhaps praise enough to say, that at the time of her death she could undoubtedly have summoned around her more well-instructed pupils than any female of her age in New England. . . . There are few natives of Bedford who came upon the stage since the commencement of the present century, who do not remember with grateful affection the valuable instruction, the kind advice, the pious and excellent precepts and example of *Ann Orr*."

with his younger and more brilliant friend, Rufus Choate, who was then, as he was afterwards in the Senate and at the bar, *facile princeps*.

Mr. Aiken has often described with enthusiasm the spell which Mr. Choate threw over the class by his first recitation, so fluent, so graceful, so charming in the choice words and rich musical tones with which it fell on their ears. The two, so different, could never be rivals, though eager competitors. Through life they were cordial friends. Mr. Aiken won no victories by the fascinations of genius. With him all progress was the reward of steady, persistent, methodical application, — slow and sure, step by step. His perceptions were always clear, never quick; but, once his, a fact or a principle would not soon escape from his grasp.

Few scholars have a more retentive or a more reliable memory. He did not therefore cease to be a scholar when he had won his diploma. The scholarly spirit went forth with him from college halls, clung to him through life, kept him always in sympathy with men of letters of every class, made him a frequent student in the mathematics and in Latin and Greek, as well as in philosophy and chemistry, amid all his cares as a man of business, thus adding largely to his other rare qualifications for inspiring his children with scholarly enthusiasm, and for the trusts which he held, and the discussions in which he shared, at various seats of learning.

Mr. Choate became a tutor at their Alma Mater as soon as he was an alumnus; Mr. Aiken joined him the next year. Neither of them ever afterwards lost the familiarity with Greek, or the taste for it, which they had thus matured together; although, as the years wore on, Mr. Choate's favorite book was Thucydides, while Mr. Aiken's was the New Testament, the various portions of which he repeatedly studied with critical interest, and with the best available helps, as his well-worn Bloomfield and Ellicott will testify.

With such tastes and habits, it does not surprise us that, ten years after he had resigned his tutorship, his absorbing devotion to the study and practice of law had not disqualified him for the work of a teacher, even where that work was necessarily quite miscellaneous and wide in its range.

In the spring of 1833, after having taken a leading part in the organization of the Burr Seminary,¹ at Manchester, Vt., he was placed at its head as associate principal with Dr. Lyman Coleman, when it was first opened for pupils; but in less than a year was suddenly called off from both law and letters to a new walk in life at Lowell, amidst the heaviest responsibilities of business, which thenceforth tasked his powers largely; yet in this brief period he had shown that if he had continued a teacher, he would have excelled in his work.

"The school was originally designed exclusively for *young men*, and especially for those preparing for the ministry," writes one of his pupils, afterwards himself for many years a teacher. "It owed much of its early influence for good to him. I do not think he ever intended to remain as a teacher permanently, though highly qualified for the position in the best sense. . . . The number of students at the opening of the school was about one hundred and twenty; half or two thirds of these, if I remember rightly, were studying the classics, with the design of entering college, or taking a shorter course into the ministry. . . . He had great tact in managing the school. He was kind and conciliatory, securing the confidence and affection of his pupils in a remarkable degree; and yet in all matters

¹ Mr. Aiken had formed an intimate acquaintance with Mr. Burr, the founder of this school, and was made executor of his will. The settlement of this estate, with the erection of the seminary building, occupied much of his time for two years, withdrawing him in part from other legal engagements, and thus imperceptibly drifting him toward the new occupation that so well harmonized with his old tastes.

which he saw needful to be accomplished, he was 'as firm as the hills.' . . . He had the faculty of advancing his scholars in a way by which they saw for themselves that they were making real progress. His Christian influence was decided. He had noble aims, and inspired the young men with the same spirit."

Dr. Coleman, his associate, speaks of him in the same strain, as having "admirable qualifications as an instructor; practical, persevering, clear, methodical, and thorough; kind, conciliatory, and affable in his intercourse with his pupils, commanding at once their confidence and respect, and gentle, decided, and efficient in government."

He left this sphere, however, too soon to have done his best in it, yet not too soon to have revived and deepened his interest in learning, and in schools of learning of all grades. So as his eldest son enters college, a few years later, he receives from time to time a series of carefully written letters, penned amid the noise of spindles and looms, at the factory counting-room in Lowell, in which the far-seeing father reveals much of his own scholarly taste and discipline. The letters are freighted, as any wise father's would be, with counsels in regard to health, manners, morals, friendships, and habits of study, but go also much farther, — nice questions of honor and duty, which are apt to arise in college life, are carefully discussed; the importance of each separate department of study in itself, in its relations to the others, but especially in its influence on the mind to be developed, is carefully stated; the kind and amount of reading in which to indulge; the care with which a good style in both writing and speaking should be cultivated; the ideals at which a scholar should aim, seeking always to do his best; the uses and limitations of *emulation* as a scholarly stimulus; the value of extra classical readings, beyond the prescribed daily lessons, with many other kindred topics, we

find treated fully, and with the nicest discrimination.

But he is not a mere adviser. "I must take up the tracts you have been reading from Cicero," he says, "or acknowledge myself beat, for I have not yet read them." "I have a strong desire to review some of my earlier literary readings, being conscious of having neglected, more than is meet, this department of letters. And I propose to take up a course of reading with you, and that we make our readings the subject of our future correspondence to such extent as we may find both profitable and pleasant; our glorious old English language contains mines of intellectual wealth, of the value of which you have scarcely dreamed; what say you?"

He is not writing merely to discharge a parental duty. The themes attract him; the instinct of scholarly *growth* stirs his own spirit, so that neither his years nor his cares can wholly smother the kindling fires.

Nor was he year after year thus watchful and sympathetic towards his son only at Dartmouth, but for Dartmouth herself he manifested a similar interest. Connected with the college by strong early attachments, and by yet stronger family ties, he gave it his heartiest confidence and support. Every new donation or legacy for its benefit cheered him. He would speak often with a filial pride of its able faculty, its full classes, its distinguished sons. Nor did he watch its external history only, or chiefly. His interest in it prompted a closer inspection; no change in its regime, or in the principles on which it was conducted, could escape his notice.

Under the magnetic ascendancy of Dr. Lord, as President, the government of the college sanctioned one great innovation, which Mr. Aiken deeply regretted, because he thought it "would be found, in the end, to have worked great detriment to the college." The new theory discarded and reprobated *emulation* in all its forms. There was to be no relative grad-

ing of students according to their proficiency ; the appointments for Commencement were to be by lot only, not according to the student's ability or scholarship ; the dullest and least deserving might chance to have the most conspicuous part ; the most meritorious might have none. But for all such disadvantages, it was expected that the higher moral and religious incitements applied would more than compensate, as well in the scholarship as in the character of the classes.

The whole strength of this theory was most earnestly and ably stated by Dr. Lord, in an elaborate letter of twenty pages, to which he felt in some sense challenged, perhaps, by what he had learned of Mr. Aiken's dissent from his views.

After waiting three months, and re-examining the subject, which, as we have seen, was far from being new to him, Mr. Aiken spent the occasional spare hours of a fortnight at his counting-room, in digesting his reply. In both its scholarly and ethical aspects, he discussed the subject with admirable candor and courtesy, and at the same time with a force of fact and logic which showed the most thorough mastery of his theme in all its bearings. It is not often, surely, that a busy factory agent will find time or inclination to discuss such topics with a college president ! Yet, amid these surroundings, he criticizes, reasons, illustrates, in a style of thought and diction such as none but observing, well-read, deeply reflecting scholars can command.

So his interest in the cause of education continued widening and deepening to the close of his life. His other children, in their turn, enjoyed a large share of his aid and oversight in their studies, as the eldest son had done ; the Lowell public schools had no more reliable friend or advocate so long as he was a citizen there. He was already a trustee of Phillips Academy, and of the Theological Seminary at Andover ; and was soon among the most familiar with their affairs, and

the most active in counsels and efforts for their welfare, especially after his change of residence from Lowell to Andover, in 1850, had devolved on him greatly increased responsibilities in the various committees of the Board.

The meetings of such committees were often untimely for one so busy as he, often protracted ; yet he never shrank from the call, or avoided it, and never hastened to a result till it could be well considered and wisely decided. Cases occurred in which he could not satisfy his own sense of fitness in the discussion or the application of questions, without days or even weeks of labor ; but he would work on and on till he could work the problem out ; and this with equal readiness, whether the question related to finance, or to academic studies, or to theological polemics. It was not simply legal acumen, or tact in business, or a large fund of good sense, which he brought to these trusts and toils ; but with all these, a broad, high-toned zeal, and the heartiest personal appreciation of the work of both institutions.

For every important discussion, therefore, in the sessions of the Board, he was prepared as but few of its members could be ; so that for many years no man can be said to have done so much as he toward determining its whole policy and action ; yet in all that period no member of the Board seemed less than he to be aspiring to lead it, or less willing than he to be influenced by the judgment of others in it, rather than tenacious of his own.

In such trusts, Mr. Aiken always seemed to be exactly in his place, counseling and acting with his compeers ; and if seen only in such hours, might appear widely removed from mere students ; whereas, with all his grave deliberative gifts and tastes, he retained a fresh interest not only in the lessons, but even in the sports of the young. He enjoyed a clear and precise theological definition, or the neat solving of a problem in algebra, or a graceful translation from Sallust, or a comic dia-

logue in Greek, or an eager contest at football, with the keenest zest; and would admire, or applaud, or break into the heartiest laughter, as if he were himself a boy again.

The whole atmosphere of classical and theological study, and of ripened culture mingled with young life, about him in Andover, as a center of learning, was specially congenial to him. "Just the place for John Aiken, — next to Heaven!" said one who had long known him at Lowell, on hearing of his removal, — "just the place!"

In certain departments of letters, Mr. Aiken, as we have seen, was conscious of having read less than would have been well for him. We might ascribe this impression to an over-modest judgment of himself, as compared with his ideal. But we are willing to admit, rather, that this criticism of himself was just. The purely literary, especially the tasteful and imaginative, accomplishments had all along attracted him less than the scientific. He read newspapers and reviews sparingly, and works of mere fiction seldom; but for certain branches of general reading, his taste was strong, and was freely indulged. A new biography, or book of travels or essays, a theological pamphlet or critique, a volume of local history, or of diplomatic letters, or of congressional speeches, would be eagerly perused; yet in all this he would not read without a careful and wise selection of his books; and usually the current of his readings ran in a few favorite channels, which carried him quite aside from his daily business, and from the studies of his profession.

Among his manuscripts are two elaborate papers on the early history of Vermont, delivered by him as public lectures in Bennington and elsewhere, which could scarcely have been prepared with more research or care if they had been written for the press. This is but a single sign of a life-long *historic taste* that controlled much of his investigation. Of books and

of living men he was ever inquiring into times gone by; and in conversation or debate, men learned to say of him, "He is never wrong in his facts;" so accurately had he acquired and remembered the minutest details. His familiarity with the local history of men and events, in regions where he had resided, — in New Hampshire and Vermont and Eastern Massachusetts, — was especially noticeable. He had gathered up a vast store of facts and anecdotes, which he loved to recite, relating to prominent men at the bar, on the bench, in the pulpit, in college halls, in civil and political office; while in the broader history of these States, and of our entire country, whether secular or religious, he was more thoroughly versed than even well-read men are apt to be.

But mere facts seldom satisfied him; as far as possible, he would go back of these to their causes. He loved to account for even trivial incidents, on some moral or philosophical principle, or by tracing their logical connection with foregoing events. With all his historical inquisitiveness, therefore, he evinced a continual fondness for *ethical* discussions, whether practical or theoretical. He had been in Lowell but little more than a year, when he was invited to deliver a lecture before a lyceum there. His choice of a subject, as well as his manner of introducing it, was characteristic. "Ladies and gentlemen," he said, "it is my purpose to address you this evening on the *grounds of moral obligation, and the means by which we may ascertain our moral duties!*" Professional teachers in the department would of course read on such subjects more widely than he, but hardly with more interest or care; and few general readers would so often select such works, or be so ready as he to discuss their contents with learned experts. It may be doubted whether many of the clergy have, year after year, looked more eagerly than this layman did for the successive issues of the *Bibliotheca Sacra*, or read its various articles with more interest; yet if a number contained

a discussion of some point in Christian ethics, this he was sure to read first. If the discussion was abstruse and metaphysical, it was none the less welcome, for he had kept himself specially familiar with many of the best works in metaphysics and mental philosophy, such as Locke, and Stewart, and Hamilton, and McCosh, and Cousin.

Both his historic and ethical tastes, too, led him to take a life-long interest in *theological* discussions, past and present. Though a lawyer and a man of business, he was so connected with the clergy by family and social ties, that he must have become familiar with their themes, even if he had not felt attracted to them. But they were congenial to him. After knowing him long, and watching his mental affinities closely, we think of him as one never more in his fitting element than when criticising some great doctrinal controversy, or bringing out the history of it, in its philosophy and its personality. Though never a theological partizan in his tenets or his feelings, on most of the great questions in debate between different schools and champions he had formed definite opinions, which he held firmly. Indeed, it would not have been easy for a man of his temperament and habits to be long undecided on any subject, or to decide so hastily as to have occasion soon to reverse his decision.

The whole structure of his mind was eminently *judicial*. To take an illustration of his habits from his profession, he did not live in the spirit of the bar, but of the bench. He would, as far as possible, see a subject on all sides, and then sum up the case, and decide it, according to the weight of evidence "on the great whole," — an expression often on his lips.

It is well known that after ten years of successful practice as an advocate, this fact was among the reasons which reconciled him to a change. The work of making a plea on one side of a case only was distasteful to him, as were sundry

other almost necessary incidents of legal practice. He loved truth better than victory. If he had continued much longer in his profession, he would surely have become a judge, as his early instructor and partner in the law, Mr. Bennett, did, and would have brought to the office some of the highest qualities for adorning it. The judicial bent and habit seemed native to him, yet grew with his years.

For the last twenty or thirty years of his life, he would not have appeared himself to any observer if he had been seen taking narrow, one-sided ground on any question, especially on a question in morals or religious faith. Indeed it may be doubted whether those who knew him best would not now, at once, name this as the most marked of all his strong characteristics. They would think of his integrity, his candor, his positiveness, his firmness, his common sense, his sagacity, his well-rounded, massive weight of character, his Christian humility and zeal; but this calm, grave judicial equipoise and action of all his faculties would be set down as his crowning trait. His legal training may have given additional coloring and strength to this bias; but it was the exponent of much besides, both in his natural gifts and his life-long discipline. That discipline, as we have seen, he never remitted. But it was not the discipline of careful study or earnest action only.

With such habits and tastes, ripening ever more and more fully in such high traits, no man could fail to derive great benefit from his intercourse with the scholars, thinkers, actors, on the stage about him. And in this respect, Mr. Aiken was singularly favored in his opportunities. After his removal to Lowell, especially, all his years were passed there, and later at Andover and in Boston, amid companionships which were in the highest degree stimulating. Each year was widening the circle of his acquaintance with men of great ability in various departments of business and in professional life, — with men who, like himself, had risen

to high trusts, to whom the people looked as leaders in the church or the state. He had much to do with the young, as an employer and adviser, which served to keep his sympathies with them always fresh.

But it was the broad influence of his special acquaintances and associates in the various walks of life, his equals in years or his elders, at this period, which we wish particularly to note. He was in daily intercourse with the very best business talent and the best legal talent of the region; the best teachers, physicians, preachers, political economists, statesmen, of New England, were now among his intimate friends. The men who gave tone to society about him were men of great energy, of high intelligence, of sterling integrity. The great, growing manufacturing interest did not scruple to whisper its call into the ears of men fitted to adorn any station, and they gave heed to its words. It was thus an intimacy with picked men which Mr. Aiken enjoyed, and from which he would not fail to profit, by new acquisitions of breadth in thought, soundness of judgment, dignity of manners, or refinement in taste. To all this was added, still, a special intimacy with the scholarly men with whom his family ties, or his connection with Boards of trust, had brought him into contact, apart from his proper sphere of business; and here, too, the circle was ever enlarging around him.

In the autumn of 1847, yet another means of culture was opened to him, which was gratefully improved. He had become so worn by great cares, that a respite from them was deemed indispensable. The corporation, which he had ably and zealously served for ten years, insisted that he should have a furlough, generously adding that it should be at their expense. He must go away, stay away, not be anxious about the mills, nor in haste to get home, nor stinted in his expenditures. He had already worked on quite too long, his resignation they could not accept; but he

ought, for their sake and his own, to try the experiment of a thorough change, and he must listen to them and go. He did go; not without some misgivings as to any permanent benefit thereby to his health, but in the hope that it would give him a new lease of life.

Early in September he took passage in a steamer from Boston for Liverpool, and was greatly pleased to find the widely known Peter Parley among his fellow passengers, with whom, favored by a calm sea and delightful weather, he greatly enjoyed the quick passage over. Observe now how his ancestral ties and his manufacturing pursuits will unconsciously direct his steps.

He touches at Liverpool, glances at it, hurries from it,—nay, not hurries, for “who ever saw Mr. Aiken in a hurry?”—goes straight to Dublin, and thence to Belfast; for he must see that *North Ireland* from which his Scotch-Irish forefathers removed to New Hampshire. Next he crosses over to Glasgow, and passes around by easy stages to Edinburgh, York, Leeds, Sheffield, Manchester, and Liverpool again, which he now examines more carefully, and with great interest. In all the great manufacturing cities he tarries long enough, not only to see them in their general aspects, but also, and especially, to inspect with much care their industrial systems and statistics. He is for the time wholly a manufacturer, examining machinery, operatives, buildings, hours of labor, wages, profits, everything that can enter into a careful comparison of the British systems with the American; and when he gets home, his contributions to the Lowell journals will tell us how well he has spent his time!¹

To London he devoted an entire month,

¹ These contributions attracted so much notice, that he was constrained afterwards to collect them for a reprint in pamphlet form, adding such further notes as the various topics required. They related chiefly to manufactures; but in connection with the main subject, he described the English system of agriculture, and discussed the existing tariff of the United States with great vigor.

making an excursion, however, meanwhile to Birmingham, Warwick and Kenilworth Castles, and Stratford-on-Avon. While in London, he writes cheerily of his improving health, as well as of many of the sights which he has enjoyed, including the scene at the opening of Parliament. Here, too, he is gladdened by the arrival of his pastor, Dr. Blanchard, from Lowell, with whom, for much of his tour, he thenceforth travels. Other old friends and new acquaintances make up a party with him, to go in company over the route which he has planned.

Sometimes alone, but generally with one or more of this congenial circle, he finally completes an extended and most interesting journey on the Continent. He spends three weeks in Paris, a day successively at Lyons, Marseilles, Genoa, Leghorn, and Pisa; two weeks in Florence; a month in Naples and vicinity; five weeks at Rome; and then sets his face homeward, *via* Leghorn, Genoa, Turin, Geneva, Lausanne, Berne, Basle, Strasbourg, Heidelberg, Cologne, Brussels, Paris, London, and Liverpool; being now, as he thinks, thoroughly recruited in health, and eager to reach home and work again.

Of all the letters written by him during this absence, covering a period of eight months, we have found none which do not indicate his fullest enjoyment of scenery, art, and events, as they fell under his eye. Yet, if we may judge from their tone, he was interested most of all in Italy. Here both his classic and historical tastes were gratified largely, and his letters became especially full. His account of Vesuvius shows that at the time of his visit it was quite as near an eruption as was pleasant or safe. "The scene which presents itself to the eye on reaching the great crater," he writes, "baffles description. A surface of many acres spreads itself before you, rough and black, up and down, in all sorts of shapes, in some places hot, and everywhere smoking like a coal-pit. In the center of this area rises a cone some three hundred feet high, out of

which a column of dense smoke is constantly issuing, within which you hear the liquid sea raging, while once in every ten or fifteen minutes a shower of red hot stones and lava is thrown some hundreds of feet above the top of the cone, which fall back and roll down its sides." . . .

"I stuck the end of my cane in one of them, and bore it off as a trophy, till it burned off the end of my stick." . . .

"The burning red hot lava was in some instances, I have no doubt, within six inches of the soles of our feet." . . .

"The heat is in some parts so intense that you cannot stand still many seconds without incurring the risk of burning your shoes from your feet." . . . "It is a grand spectacle, — a *terribly* grand one; worth a long journey and much toil to witness."

Of the sights and scenes, the men, the manners and customs, the incidents, the companionships, to which his whole tour led, first and last, he would sometimes speak freely with his friends, but not often. His first object in it had been health; yet he returned with renewed mental as well as bodily elasticity and vigor.

Let us try now to recall the man in his mature years, as nature and culture, and at last Christian grace, had fashioned him.

In *person*, tall, dignified, muscular, erect, but, until his tour abroad, rather spare than full in habit, with regular, well-chiseled features, and massive head, his very aspect was fitted to attract notice, and to mark him a strong man. Singularly slow and measured in his movements, — never otherwise, — he might be thought sometimes to aim at exactness or stateliness in his steps, or his speech, at the expense of apparent ease and naturalness. But this was a habit not of any cultivated second nature, but of a deeper nature of which he was not conscious. He could not have laid it aside, and remained true to himself. He was cast in this mold, and ought not to have discarded

it. In his later years, there was just the degree of fullness in person which would best round out every lineament, and which gave his growing benignity of expression a great charm,—so that one can seldom see a finer looking man. The engraving on our frontispiece does him, in this respect, no more than simple justice.

In his *mental* traits, there was a pleasing correspondence with his dignified person and manners. There was not simply "*sana mens in corpore sano*," but a like adjustment of mind to body generally,—clearness, strength, endurance, balance, growth, completeness, yet a certain slowness, marked his intellectual processes. There were no flashes of intuition or inspiration, but there was no want of the sturdy and persistent application which will often be better than genius, and no want of the broad, unfailing common-sense without which genius is rather a bane than a blessing. His friend, Mr. Choate, was as tall, as erect, as dignified in every aspect when silent; but the opening of his lips was like the uncapping of Vesuvius, and his words ran a torrent of brightest flame, for the fires within were intensely aglow; nor did he speak with swift-leaping words and facile tongue only,—the great Chrysostom of the forum,—but every look and gesture was eloquent, and his whole living manhood seemed to beam and plead before you like an impersonation of eloquence itself.

Who could be farther from all this than Mr. Aiken? Was there ever an hour in which he seemed to kindle or glow with any excitement? Did he once write or speak so that men heard the rumbling and hiss of a subterranean fire? Was he ever known to be even for a moment rapid in thought or speech, or impassioned in gesture or look? We do not say that he never was deeply in earnest, never strongly moved; but his was not a kind or measure of feeling which seemed to demand or to accept any new modes of expression.

"I was very indignant," he once said to a friend, "very indignant;" for he had been, as he thought, misrepresented. What did he do? He held his peace; but took care to put himself down at once in a calm, cool, lucid written statement, which settled the question.

Sum up his mental endowments and attainments, then; measure their quantity and quality together; and you find a rare mind,—a depth and breadth and strength and weight of mental capacity,—a full, masterly momentum of intellect, that will make his power felt in any sphere. In single qualities, many will greatly excel him; in combined vigor and symmetry, very few will equal him. And his singular calmness—impassiveness, if you please to consider it so—has this advantage: it gives him no wings for aerial flight; but it saves him from countless mistakes and failures, and helps him always to hold at command the best use of every faculty and every acquisition; and so he can blend the confidence and the modesty with which we often behold his bearing so well graced.

In his most settled *moral* characteristics, also, he bore the same image and superscription. From his youth onward he seems almost to have made a definition in mathematics serve as an axiom in his daily life,—"*The shortest distance between two points is a straight line.*" To accomplish any object he went right *forward* to it; no byways, no feints or stratagems, or well-concealed detours will he attempt, but always and only the direct open highway. For many years he did not own or feel the deep vital sway of religion over his heart, but the seeds of a thorough pervasive moral integrity had been deeply implanted in his character, and they so harmonized with his constitutional traits of mind, and his habits of study and thought, that he chose to give them no stinted growth. In every relation, therefore, men learned to confide in him implicitly, as well they might; for they knew where to find him, and what to expect from him. His repu-

tation for probity—the genuine probity of principle, rather than of expediency or policy—was the fitting counterpart to his acknowledged ability. Long before he was known as a Christian, he had become known and honored as an upright, incorruptible, honest, truthful man, who would discharge every trust with conscientious faithfulness.

After years of experience in his profession, however, and after a great affliction had touched his spirit, and led him to review his position, he came to see and confess with sorrow that his morality was too external and superficial. It needed a firmer foundation, a vitalizing spirit. It had done well, but had not done enough; and there was a deep snare in it, a covert temptation to self-righteousness. So, by the grace of God, with much reflection and much prayer, he began to live for a new end and in a new spirit. He was not to be any the less a moralist, but a better, higher moralist; the sphere, the forms, the tone of his morality must be corrected and enlarged. Calm and careful as he was accustomed to be in every utterance, a letter written by him, soon after this crisis in his life, is filled with the most emphatic expressions of amazement that he should have lived as he had so long. Now at last he had reached a style of moral integrity toward God and man which gave the highest completeness to his character, and was in all things fitted for the new spheres in which he was to move. He was now thirty-four years old. The great change had come over him late, but he had been characteristically *deliberate* in it. The current of his life within and without quickly ran deep and strong in the new channels. He was soon among the foremost in religious activity, as he had been in the race for college honors, or in strenuous self-discipline after his college days.

He came thus to Lowell, in 1834, a chastened, converted man. In 1826 he had married Miss Harriet R. Adams, daughter of Professor Adams, of Dart-

mouth, but in a few short years had laid her and their young son in the grave, while an elder son and daughter survived. In 1832 he married Miss Mary Means Appleton, the eldest daughter of President Appleton, of Bowdoin College. The honored president had been many years dead; but his memory was cherished by Mr. Aiken, and his works were often studied with filial reverence.¹

His full strength was now to be devoted mainly not to study, nor to professional services, but to large engrossing business operations, in which the laboring oar fell necessarily for the most part to his hands. At first for a few years in the Tremont Mills, and afterwards for a longer term in the Lawrence Mills, as chief executive agent, it devolved on him to counsel much with the directors, but especially to try all their plans and policy by the rigid test of experience. When and how to erect new mills or boarding-houses, to stock the mills with improved machinery, to adopt a new style of fabrics, to enlarge or reduce the force of operatives, to increase or diminish wages, were questions constantly arising, and often very perplexing, especially as an eye must always be had to the fluctuating national tariff, as well as to a fluctuating market, and also an eye to the welfare of the operatives, not less than to the interest of the stockholders.

His solicitude for the best good of the operatives was profound. He would have their morals surrounded by the best safeguards. He would provide not only comfortable but attractive homes for them in boarding-houses well planned, well built, and neatly kept. He was glad to aid in furnishing the best of hospital accommo-

¹ Professor Adams and President Appleton were very intimate friends. Growing up together in the same rural town, New Ipswich, classmates in college, Professor Adams became for several years Principal of the Academy at Exeter, only a few miles from Hampton, where Dr. Appleton had settled as pastor; and after Professor Adams had removed to Dartmouth, and Dr. Appleton to Bowdoin, their kindred work, as well as their early friendship, kept them united by the heartiest attachment.

dations for them in case of sickness. He tried to awaken in them a taste for useful reading. He insisted on the importance of providing ample church sittings for them,—not that they might attend *his* church, or listen to his pastor, but that they might, in some church, and under some pastor of their own choosing, honor the Sabbath. He would even incur the risk of being misunderstood and blamed as over careful or exacting, if by any step, which he thought right and wise, he could really benefit them; and so well did he methodize everything relating to them, that his system became a discipline as well as an influence. It was wise authority in part, not altogether friendly advice; but it was authority made persuasive by the force of that high character in which he steadily shone before them.

For the broader administrative questions in his office, relative to cotton, chemicals, or currency, to hours of labor, to capital and profits, to a due comity towards other adjacent mills, or whatever else might be found to enter into the best view of his high trust in behalf of his corporation or of the community about it, he was equally fitted, while he at the same time kept a watchful eye upon all the complex work of the counting-room, as the central regulator and final index of results. If it should be said, then, here was no one great, high, conspicuous quality as a man of business, we would reply, there was, what is better, a strong combination of many good qualities. This, however, might seem to concede what we should not allow; for, in reality, there was, in all this, great integrity, fidelity, sagacity, ability,—qualities which, with all his quiet ways, made him everywhere felt as a steady power, like the hydraulic pressure that drove his machinery by its simple momentum. For such invaluable qualities he was retained in Lowell as long as he could be, and was sought as treasurer at last in the Cocheo Mills at Dover, an office which he long filled with equal success.

For political place Mr. Aiken appears never to have had any aspirations, although by some unsought chance he was for a single year elected to a station for which he was exactly fitted,—a seat in the governor's council, under Governor Briggs; but with such ability in large business trusts, and such experience, he took his seat at the various Boards to which he was elected, bringing with him a sum total of qualifications which soon made him pre-eminent in all their deliberations and discussions. His temperament, education, experience, pursuits, principles, all united in fitting him for such duties. He was both judicial and executive, in a rare degree; patient, inquisitive, candid, he could investigate thoroughly, and wait for light from opposite points, and hold the scales of his judgment with a steady hand, till the light came; and when at length his own view became clear, he could state it with great clearness to others.

Never inconsiderate, never impassioned, not even fluent when most in earnest, he had "the art of putting things" with peculiar force.

"How did you contrive, sir, to put that report into so few words?" he was once asked. "Well," he replied, "there was n't anything more to be said, and I thought I wouldn't say it." This exactly characterizes his oral discussions. He chose usually to keep silent till others had freely spoken; then, in the very spirit and manner of a judge, he would tersely sift and settle the question as it lay in his mind, in a few convincing words, "every one of which," as was once said of a speech of Daniel Webster, "would weigh a pound!" These were the choice hours of his life, in which he seemed most truly great; in which the entire force of all his qualities made the strongest impression on his associates, and led them most heartily to respect and revere him. This was especially true in his educational and religious trusts, for in these he took the deepest interest, and here he could

apply as he could not elsewhere the full power of his inmost religious convictions, ripened at last by many years of prayerful reflection and consistent action as a disciple of the Great Teacher at whose feet he sat.

We need not, if we could, carry our analysis of his qualities so far as to attempt to show how much of all his power at length came to be due to his religion. It is enough to know that from the day of his conversion, religion was manifestly the central, controlling power that leavened all besides, while it brought in some new forces to steady and impel his already alert, vigorous mind. He could not be an ordinary Christian, any more than he could be an ordinary man. He must read much, study much, write sometimes, speak often, act yet more than talk; in a word, he must thoroughly understand as much as possible of religion in its spirit and forms, and embody it all as fully as possible in his life.

His leading idea of religion from the outset seems to have been not that it is a salvation, but a service, — a high, sacred, willing service, in which he must steadily aim to bear the fullest possible part at every point. Its divine calls to self-rule, to meditation, to prayer, to sacrifices, to the study of revealed truth, to fraternal fellowship with even the humblest disciple, to systematic beneficence and liberality in the use of property, to patience and charitable judgments in the midst of strife, to the spirit of peace-making, to pity for the erring and perverse, to a living missionary zeal, must all be welcomed.

So, early and late in his Christian development, he was a model of consistency and of many-sided growth.¹ At once a

wise counselor, a diligent laborer, a devout worshiper, a blameless exemplar, in each of the several churches with which he successively connected himself, at Manchester, Vt., at Lowell, and Andover, he was considered a tower of strength. If there was any restless, disorganizing Diotrephe among their members, Mr. Aiken, strong and imperturbable, was always most in his way. If the pastor was beset with special difficulties, from within the church, or from without in the tendencies of the public mind, Mr. Aiken was his safest adviser. If others shrank from an unpleasant act of church discipline, he would not. If many could find no time or heart for the prayer-meeting, or the Bible-class, or a visit to the suffering poor, he would be there. If religion with some was chiefly a succession of fervors and relapses in feeling, with little application to the daily life, and little sway over it, with him it was pre-eminently religion *applied*; — the religion of principle wedded to action; religion blessing a bright home, and carried forth every day, everywhere, as the soul's supreme law, to be expressed in business, in politics, in social intercourse, in everything: making the already just man more just, more pure and noble, and attractive in every deed and word and look and thought. This was the high ideal of it on which he gazed, and toward which he aspired. He was too humble to hope that he ever fully reached it; but the pastors and brethren with whom he thus walked will say that few men, converted in mid-life, ever came so near this standard as he.

Think of him, now, as contributing all this weight of religious character to the educational and religious trusts of his later years, together with the various other high qualities for which he was distin-

¹ It has been a remarkable trait of the family to be active and influential in the church. Notwithstanding all his other cares, Mr. Aiken for a short time held the office of *deacon* at Lowell. This office was, in fact, an heirloom in the family. Each of his ancestors for four preceding generations had been called to it, — *Phineas, John, Nathaniel, and Edward*. Of *Nathaniel*, his

pastor, Dr. Morrison, at Derry, once aptly spoke, as "an Israelite indeed in whom is no guile!" In other collateral branches of the family, too, the same office, and the same strong, reliable qualities have been characteristic from the days of their common patriarch, *Edward*, to this time.

guished, and you have the fullest measurement of the man in his most congenial sphere.

With the Trustees at Andover, and the Prudential Committee of the American Board at Boston, he performed for nearly a quarter of a century a great amount of work in which he had no superior. The archives of these Boards would reveal many an elaborate report from his careful pen, in which the results of most patient investigation and long-continued reflection were embodied. In oral discussion, at their meetings, whatever might be the topic, he was sure to be better informed, more evenly balanced, wiser, more comprehensive, than most, — second to none.

Let us not, however, place him at too far a remove from other men, by dwelling thus on the traits in which he may have excelled them. With his calm, grave features, stately form, and slow-moving speech, he was liable in this respect to be misjudged, and by many was misjudged. They did not see him in his sunny homelife. They had never watched the play of his lips, or the twinkle of his eye, when the wit and fun of a social hour with intimate friends had thrown him into a sportive mood; they knew him only in part; there was a thoroughly genial element in his character, which softened its rugged aspects. He was never quick in speech, we have said; yet sometimes a sharp, apposite thrust of his wit, or his playful satire, would seem to drop from his tongue instinctively, and would be followed by a comic look or a merry laugh, which was "medicine to the soul."

"Doctor, doctor, look here!" said he one morning to a neighbor, as he stood at the railroad station, looking gravely at the black, charred top of a post just showing itself through a great bank of snow, — "look here; *a surprising instance of spontaneous combustion!*"

A friend had been telling him one day of a severe illness from influenza, ending at last with an abscess in the head. "Yes," he quickly replied, with a dan-

cing eye; — "*it went to the weakest part!*"

One does not often meet a man more fond than he of a racy anecdote. He was always an eager, appreciative listener when one was told, he enjoyed telling one himself. He could tell one well, nor did his stock of anecdotes ever seem worn or spent, especially his anecdotes of New Hampshire, and Dartmouth College, and the lawyers and judges among whom he had spent his early professional years.

Seen at a distance, and in part only, he might be thought cold, without an average share of emotion or affection; whereas, the nearer one came to him, the warmer the atmosphere about him would be felt.

Indeed, to say nothing of family ties, his personal attachments were peculiarly strong for his many friends, and theirs for him became often most hearty and devoted. Toward the close of his life, he took a fond interest in collecting good photographs of those with whom he had been most intimate. Many bright hours has he spent, month after month, over the album in which these were carefully arranged and re-arranged, admiring one and another for some exquisite touch in it as a work of art, and gazing on the features of beloved ones thus recalled. So often and fondly did he do this, that it seemed sometimes as if he had given the familiar album a living personality in his eye; adding thus one more loved friend to his elect circle. For his associates in Boards of trust; in like manner, for his pastors, his churches, his Bible-classes, his clerks; for all, in a word, with whom he came into close contact, he cherished a warm, unwavering personal regard, which they as warmly returned.

Before he removed to Lowell, he had passed through the bitterness of repeated bereavements. In that city there was no cloud over his home. But at Andover again his house was the scene of many deep griefs. A bright young nephew, who had just left his door, was instantly

killed by a disaster on the railroad, only a mile away, and was brought back marred and crushed, amid the moanings of his agonized parents. His own youngest son had been stricken with a wasting disease, and after long and peculiar suffering, had been laid in the grave. Mrs. Aiken's only sister, who had graced the Presidential mansion in Washington, and had afterwards, like him, traversed many portions of Europe in search of health, sunk to her last sleep beneath his roof, having ever after the great shock of her bereavement, in the sad death of her son, no home so dear as this, to which she was heartily welcome.

During these varied afflictions, there came another, also,—the death of his revered and saintly mother. For many years she had lived with him. Some of her characteristics were remarkably like his own. Her temperament was even and calm, her self-control admirable, her contentment and cheerfulness a continual sunbeam in their dwelling. Through her whole life she had been distinguished for her remarkable *memory*, nor in old age did it fail her; nay, it seemed to be gifted by a kind of second-sight, and became more wonderful than ever. When at last her protracted family cares no longer hindered, at the age of seventy-five she joined the Sabbath school, for the first time, as a scholar; and evinced so much interest, as well as capacity in biblical study, that her class, still later, persuaded her to become their teacher for several years! And after this could no longer be continued, she loved still to pursue the favorite study at home, as her choicest recreation and solace; using her faithful memory when she could not use her sight. She has been heard to say often, that if she could not sleep at night, she could beguile the hours pleasantly by repeating chapter after chapter entire from the Bible. The Bible was her one book, especially a copy of the New Testament and Psalms, in large print, which was always at her side. In these later perusals of it she had spe-

cially marked and committed to memory more than a thousand verses! So with devout readings, and godly meditations, and many fervent prayers, she drew near her end, and at the age of eighty-nine passed within the veil. That precious copy of the Testament and Psalms Mr. Aiken loved to hold in his hands when speaking of her, as if it were some golden link still keeping her near, though far away. Through such griefs, deep but chastened, he moved on toward the goal of threescore and ten years, which he was allowed to reach.

Had he been hard, stern, cold before, as some men thought, these mellowing sorrows must have softened and refined him. But in truth there was a deep emotional sensibility on which his afflictions fell, and they simply made him, under God, only so much the more sympathizing and loving in spirit, as by their variety and weight they gave him new breadth of religious experience.

During his latest years, Mr. Aiken devoted a much larger share of his time than he had done before to the critical study of the Bible. He had for more than thirty years been a biblical student and teacher. Ten years ago he had said, "My class in the Sabbath school *make me work*; I find I must study carefully, or I am not ready for them,"—and he did study with great thoroughness; but now, as his evening draws near, he plies the life-long work yet more sedulously. Daily, sometimes for several hours in a day, he turns to the Bible as a careful student. His Greek Testament receives the largest share of his attention, but some good commentary is always at hand. He studies that he may still be the better teacher; but his own spirit feeds on the truth now with a peculiar satisfaction; he is fast ripening for the church and home above. As he completes his seventieth year, his children and friends gather about him with affectionate greetings, and he seems a strong man still; but the Destroyer is near,—that very day there are ominous pains

about his heart, which are soon to still its pulsations, and lay him in the tomb.

Stalwart as he had always seemed, he once remarked that during his great cares at Lowell, he lost a third of his time by attacks of violent nervous headache, to which he was subject. If, then or later, he had fallen suddenly in a stroke of apoplexy, none would have been surprised. But after his foreign tour, this tendency was greatly lessened, so that it ceased to be a cause of apprehension to his friends.

An unaccountable, incurable deafness was, however, growing upon him, greatly perplexing him in all his duties. On this account, after being for four years president of the Board of Trustees at Andover, he felt constrained to insist on retiring from the office, though by much persuasion he was still kept for several years in the Board. For the same reason, which seemed to him imperative, he again and again determined to withdraw from the Prudential Committee at Boston, but they were no less reluctant to part with him, as they did, at last, with great regret.

On this ground, mainly, he finally resigned his office in the Cocheco Mills, and, dismissing all public cares, betook himself to his garden and hay-field to "renew his youth." He was a farmer again. He enjoyed the change. It was a real pastime to him; yet he was in such full physical vigor that he threw himself into it, perhaps, too eagerly, — enough so, at least, to make it steady, manful work for him through all the proper farming months; while for the wintry days, he had always attraction enough in the house, amid his books and his friends.

Two such years glide quickly away, and his hour has come. To-day, after a fierce New England snow-storm, he goes out, like a boy to his snow-fort, and enjoys the excitement of digging a path through

the huge drifts. Perhaps he overworks; perhaps a disease, long masked, is now reaching its fatal crisis; to-morrow he is to have frequent and sharp pains in the chest, and will think they are caused by some overstraining of the muscles, — but the next day, too, they come, and the next, and the next; they are not, however, very severe, and they seem to him less sharp than at first. Still he occasionally speaks of one as specially acute for a moment, but goes about as usual, meets every one with a cheerful word and smile, and dreams not that his work is done.

On Saturday evening he talks till a late hour with his son, who has come to visit him, and retires to rest. Once in the night a sharp pang arouses him; on Sabbath morning another and sharper is felt, and his physician is called; yet even now neither he nor the family can see any cause for alarm. "I am relieved, my son," he says; "you had better go to church." In half an hour his wife is reading to him from the Psalms, when she suddenly notices that he is breathing quiet and short. She hastens to him, and finds he cannot speak. In a moment he expires.

He, too, has gone "to church," but it is in the upper temple by the great white throne. How true that word of Scripture, "In such an hour as ye think not." No time for any new preparation to exchange worlds, no time for a parting word to dearest ones, no need of either. He *is* prepared, we are sure, and his life is the best farewell. The grave will close now on such weight of character, such rare wisdom, such a harmony of memorable virtues, as can seldom go thither in a day. Yet nothing of all this shall be *buried* there, but only *sealed* for a new and long work hereafter, an earthly immortality; while "He being dead yet speaketh," and "The mourners go about the streets."

CHRISTIANITY ALONE A SUFFICIENT RENOVATOR IN THE STATE

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It has long been the specious assumption of easy writers, that, like as the individual man soon reaches his maturity, then fades and dies, so of necessity national life is limited; that having run its race, it must, by divine decree, decay and pass into history. On the other hand, in the pride of youthful prosperity and inexperience, our people have delighted in the boast that the United States is unlike any other government, and may reasonably expect to continue expanding and prospering indefinitely.

These late tragic years of our national life have swept away both these empty theories. On the one hand, this government contains all the elements of weakness that ever endangered any government. Rebellion may arise here as really and even more fearfully than under a despot's rule. The highest prosperity of earth, and the noblest constitution beneath the skies, are no security against the vilest intrigue or the most vindictive war. A conciliating, manly, Christian President may be murdered here as truly as a wicked tyrant elsewhere. Instead of full security against all foreign foes, civil war might leave us an easy prey to a despicable adversary. Instead of the vain conceit that our nation possesses a high-toned enlightened character, the terrible fact has been realized that the dregs of all nations have been drained into our cup; and that, left to ourselves, we need expect no grander future than a premature, though perhaps brilliant, manhood, and an early death.

On the other hand, we have been reassured of what the world ought to have long since learned, that the supposed necessary limit to a nation's life is utterly fallacious. What though the desperadoes of all other peoples have found an asylum

in America? It is possible that they may be controlled here. What though twelve millions rise in fierce rebellion? They may but strengthen authority at home, and secure truer respect abroad. What though two hundred and fifty thousand patriot graves are made, and three thousand millions debt accumulated? It may be that, a heavier burden being removed thereby, the nation shall be richer in both real men and actual resources than before. And even though the commander-in-chief of all our armies, and the head and heart of all the nation, himself be stricken down, it is possible—though far from having been experienced—that not one wheel of the chariot should jostle, but that every interest of the state should be more firmly secured than without the catastrophe.

In the midst, then, of all the conflicting theories and even honest differences respecting "Reconstruction," the Christian patriot is constrained to look beyond mere present relief, and acknowledge that in the light of moral power, the moral power of God's authority, is the only permanent life and adequate security of government; or, amid the constantly disintegrating and destroying influences of sin, Christianity alone is the sufficient renovator in the state. The statement of a few fundamental principles of an enduring state, principles which Christianity alone secures, will substantiate at once the nation's indebtedness and the nation's hope. Christianity alone inculcates the true dignity of man. Ancient republics only repeated in another form the error of all tyrants. They did not acknowledge the supremacy of the people. They did not recognize the manhood even of more than a fraction of the inhabitants. The so-called republics of Greece and Rome were but

despicable oligarchies. And the boasted "new principle" of the late bogus Southern Confederacy was simply those old failures palmed off as the highest effort of the nineteenth century. In each the corner-stone was the foundation of all despotism, viz. the man for the state, and the state a select class.

Christianity alone, of all religions, — hence of all teachers, — recognizes the God-given nobility of man. It asks not for birth or station, family or nationality, but for manhood. It even prohibits the surrender of this prerogative to any authority; and it demands that every individual shall be the responsible agent of his own acts. As a fact of both philosophy and history, nothing can produce greatness, nothing can elevate humanity, either the individual or the mass, like this mighty God-imposed responsibility; responsibility which no man nor nation of men can remove from one of the least of moral beings. The world in every age has produced its great men, men whom the masses have followed. History seems to record little beside the oft-repeated tale, the multitude following in the train of strong-minded or wilful men. All tyrannies, from that of Nimrod to that of Jeff. Davis, have illustrated this fact. Mighty empires have risen with the rapidity of Alexander's, or the brilliancy of Nebuchadnezzar's; but they have fallen as suddenly and as disgracefully, because, and only because, no leader appeared dominant enough to carry the populace; while that populace was too indolent or too stupid to go alone. The truth is, that much as men talk of the blessings of freedom, taken as history shows mankind, they choose slavery rather than independence, and basely hug their chains rather than be freemen. Men like the name of freedom; they delight in the idea of liberty; but as an actual fact, nowhere except under the pressure of Jehovah's authority does our race stand up in its native dignity, and be men. They are accustomed to blame their oppressors,

when the censure belongs only to themselves.

Now Christianity, appealing to the law written upon the heart and upon the sacred page, commands men with all the authority of Almighty God to stand up in their native manliness, think for themselves, know for themselves, act out themselves, and then dare before earth and heaven to meet the responsibility of such action. In this, as every one sees, is found the elementary principle of freedom. No man nor nation of men possessed of this principle can be otherwise than free. The body may be imprisoned, enchained, slaughtered; but the spirit scorns such thralldom. Daniel in the den of lions, Paul under the lash, Bunyan in jail, John Brown on the gibbet, were never bereft of their power, were never enslaved. Like our martyred President, they conquered in their enemies' apparent triumph. The negro with the Bible could never have been kept a slave. The South, had it been taught a pure gospel, could never have been duped into wicked rebellion. They boasted of their chivalry; but they have shown the world that, if chivalry of old was an improvement upon the degradation of the dark ages, in this age it is a long retrogression towards barbarism. We did suppose that there was some noble, independent manliness in the "sunny South." But such an amount of cowardly, brutal degradation as this late war has developed, has appalled the world. Barbarians are accustomed to appeal to brute force; but gospel manliness never descends to the duelist's code, nor fights otherwise than as it prays, for the good of its foes. Let, then, the principles of Christianity, which have exerted some influence (yet have never ruled) in our government, permeate the nation, and generation after generation of noble and still nobler men shall arise, and the prosperity of the state need be limited only by the end of time.

"What constitutes a state?

Not high-raised battlement, or labored mound,

Thick wall, or moated gate;
 Not cities proud, with spires and turrets crowned;
 Not bays and broad-armed ports,
 Where, laughing at the storms, rich navies ride;
 Not starred and spangled courts,
 Where low-browed baseness wafts perfume to pride:
 No! men, high-minded men,
 Men who their duties know,
 But know their rights, and knowing, dare maintain;
 These constitute a state."¹

But mere individualism is not the substance of Christianity. Atheists have often assumed this as the beau ideal of human attainment, the Utopia of man and of government. But their stolen thunder soon becomes manifest. They have a power which they cannot control, and their government fails like a rope of sand. The authority of government rests not upon mere compact, but upon divine right; and Christianity alone enforces the supreme authority of government. In this fact is exhibited one of the many adaptations of Christianity to men's inner and outer necessities. For personal greatness alone, mere individual attainment, is not the perfection of manliness. The grandest nobility, true God-like manhood, is shown when the independent soul, which may call no man master, yields graceful, because willing, obedience to rightful authority. Now established government is rightful authority. Hence, while no power in heaven or on earth or under the earth may constrain the human soul, while servility to any power or any being is branded as a crime, yet in the gospel all the power of truth and self-interest, together with all the sanctions of God's commandment, are combined to induce this independent being, of his own free, hearty choice, to sustain the majesty of law by obedience, by sacrifice, and, if need be, by death itself. So strenuous is Christianity upon this principle, that, even when the enactment is positively unjust, wicked, such that no one can obey it without wronging conscience, and of course without degrading manhood, no infringement upon the prerogative of law is allowed. The sanctity of legislation must

be righteously maintained. If the statute cannot be obeyed in act, the penalty can and must be endured. Christ and the Apostles demanded trial according to law. But they never resisted the severest infliction, if authorized by even the most infamous of laws. Christianity never taught resistance to the villainous Fugitive Slave Law, so long as it stood unrepealed among the statutes of the land. It did teach, "Thou shalt love thy neighbor as thyself"; and if for harboring the slave contrary to the enactment, fine and imprisonment are the penalty, accept the penalty. Be at once a man, and honor law. This did the heroes in the fiery furnace upon the plain of Dura. This did Paul and Silas, when the prison doors at Philippi were thrown open. This did the three hundred Dissenting ministers in England, who quietly allowed themselves to be deprived of their parishes and their livings, because they could not with good conscience conform to the demands of a wicked king.

In '76 our fathers took not arms against law, but against the subversion of law. Witness in their "Declaration" the long list of unlawful acts laid to the charge of George III. This was according to Bible teaching. Christianity lays her authority upon all men, law-makers as well as others. It even exalts the humblest citizen into a judge of the moral character of every law. And it furthermore authorizes every individual to use all his influence, as did Mordecai of old, to secure righteous legislation. Nevertheless, it always sustains existing laws as a symbol of authority, and as such to be sacredly honored, even though their character, if unrighteous, is most strenuously condemned. Accordingly, if a bloodthirsty Nero is on the throne, or an imbecile Buchanan in the presidential chair, Christianity enjoins most sincere respect for the office, and unshaken support of the real government. The representative of government, the incumbent of office, may be not even worthy of respect; but the constituted gov-

¹ *Alcious.*

ernment is God's ordinance, and for conscience's sake, as well as for benefits derived, should it be both honored, and, so far as is in the province of any citizen, made worthy of honor.

By such principles inculcated does Christianity secure the noblest patriotism which man is capable of exhibiting.

Three thousand ministers in New England petitioned and protested against that shame of our nation, the rendition of fugitive slaves. But they did not preach resistance to law. Massachusetts felt most righteous indignation when her citizens were murdered, and one of her judges, while in the discharge of official duty, was loaded with indignities in South Carolina. But did gospel ministers preach a crusade to avenge these wrongs? During nearly the whole period of this late civil war, good men disagreed with much of the policy of the President. Often they believed his acts to be unwise, sometimes unjust, wicked. Did they therefore endeavor to subvert the authority of the commander-in-chief of all our armies? If Christianity ruled their hearts, the very farthest from this. Christian men will risk life, fortune, reputation, everything except character, to maintain law and defend civil authority. In their estimation, national government is only secondary to—they would gladly make it but the expression of—the government of God. It is then nearly superfluous to say that, could an unmutated Bible have been preached at the South, and the gospel of Jesus Christ have been accepted even in relation to civil institutions, there would have been no rebellion on these shores. It is also nearly self-evident, that had Bible principles controlled officers of state and officers of the army, thousands of lives would not have been sacrificed upon the insatiate altar of personal jealousy, nor the very life of the nation been long imperiled in hope of securing individual fame or sectional advantage. For while Christianity utterly denies "the right of might," it guards inviolate the citadel of

public authority, and unhesitatingly sacrifices every selfish interest for the general good. A nation animated by such principles could never dissolve in weakness, nor waste its life in civil war. Given, then, Christian aspiration in the individual man, and divine sanctions upholding government, and the fortress of state is absolutely impregnable. But Christianity does far more than this. It alone inculcates the just sanctity of the oath. From early history, governments have been accustomed to bind their authority by solemn appeals to Deity. When gods were but monsters or devils, such appeals could reach no farther than to servile fear, and might easily be scorned. And universally a low ideal of virtue is manifest, when the oath is cheap, and the Deity lightly esteemed. Therefore for a long time have Christians looked with solicitude upon this edifice of United States republican government. The oath in conversation has been vilely common. The oath of citizenship, and even the oath of official duty, have usually been as meaningless as a hurried form and flippant tone of administration could render them. Among the late rebels, the oath was notoriously but a farce. They boasted that the oath of allegiance to the United States possessed no binding force; and now they solemnly (?) declare that their oath to the Confederacy was only "provisionally" taken. What reason exists for believing that another oath of fidelity to law and the Constitution will be more revered? At present, none at all. But let Christianity deeply penetrate society, let God be enthroned with majesty and present in holiness, let Him be loved as a father, and revered as king of kings, and the appeal to Him is sacred. Government is God's own institution; and where He is feared, howsoever any other oath may be regarded, the oath of allegiance is clothed with divine sanction, and the authority of God himself is denied when that oath is disregarded.

Again, Christianity alone teaches the

true dignity of labor. Heathenism always degrades labor. Ancient republics reached no higher ground than that laborers are serfs of the state. The brightest lights of Greece and Rome without the Bible, — Cicero and Socrates, — accepted this doctrine. And the grand statesmen (!) of the would-be model government of Dixie had only gone back to semi-barbaric ages for their dogma of labor subjected to capital. But Christianity, by divine authority, makes every man a laborer. Nay, labor is the God like characteristic of every true nobleman. He degrades himself, and denies the faith, who scorns to be a producer, and to promote the public weal. Besides, Christianity places labor upon this even scale, viz. every man entitled to an equivalent for services performed, — labor with the plow or the spindle, as truly as labor with the pen or the sword. Thus labor compensates capital as fully as capital compensates labor, and they mutually promote the common wealth. Likewise, also, Christianity proclaims that labor with capital, and labor for capital, — the official or professional man, and he who toils among brick and mortar, — are equally worthy of just remuneration; for both are recognized as promoting the general good.

Under the influence of such principles, Christianity, beyond any other power, lifts a nation; for it stimulates the common mind, it develops the energies of the masses, and this of itself infuses new life and secures nobler effort in all classes of society. Christianity is indeed a vital current, quickening all branches of the body politic. But it is especially a mighty power, working beneath the foundation stones, and, by elevating them, compelling the whole superstructure to rise. Witness all Christianized governments. Nowhere else can the arts and sciences flourish with equal vigor, and nowhere else do inventions and discoveries bring the mightiest forces of nature under tribute to man's success. Accordingly, history alone demonstrates that labor —

even sweating toil, only let it be christianized, Christ-honored, and made, as inspiration makes it, the dignity as well as duty of every man — is the true life of the state. Given, then, noble men bound to governmental authority by the free choice of their hearts and the solemn bonds of Jehovah, such men expending all their resources enlarging and improving the public good, and the prosperity of the state can be limited only by the limitless capacities of the human soul.

Then, too, Christianity alone unfolds a sufficiently grand ideal of national life. Individual men and masses of men are always inspired by a noble object of pursuit. Let the proposed goal of life be attained, and no man will rise higher, unless some new aspiration can be set before him. So, whenever the proposed eminence of national pride has been reached, or so nearly approached that effort has been relaxed, degeneracy has invariably followed. Witness all the ancient military powers. The world conquered, and the conqueror soon a slave. Witness despotism everywhere. The despot exalted, and decline begun. It must be so. The very nature of man forbids that it should be otherwise. He was made to be ceaselessly striving higher; and when he rejects this law of his nature and of his God, he sinks into merited contempt. Now, since nearly all national life has aimed no higher than military glory or personal ambition, no wonder that it has been assumed that states, like men's bodies, must decay. Whatever life can attain unto a limit must die. But Christianity unfolds to nations, as to men, a life that cannot die, because its aim is ever upward. The true nobleman of earth never dies. Washington is not dead. Lincoln is not dead. Any worthy life is, in God's economy, so much wealth of principle bequeathed to mankind, which is to be lived over and over again through time, and then to expand in all these countless individuals forever. So Christianity, setting before nations the glorious ideal of men eman-

icipated, elevated, sanctified, — inaugurating the divine principle, the state for mankind, and mankind for God, — awakens a ceaseless aspiration, and affords scope for the amplest powers, as well as most exalted attainments. Such a goal will not be reached, nor the life of a nation struggling for it end, until man be perfected, and God in person reign on the earth.

Christianity not only opens such an ideal future, but it provides for the attainment of that ideal. Christianity is not a sentiment, but a life; not subtle theories, but life-giving power. It is not theology even, but the spirit of God working in men. Ambitious leaders have ever appealed to the religious element in man. Mahommed employed to the utmost the power of superstition and the hope of immortality. No man in modern times has more persistently or sanctimoniously invoked high heaven than did Jefferson Davis in his unmitigated villainy of treason. He knew that no other earthly influence could stir the deepest powers of men like an appeal to their religious feelings. Herein lay the vital power of the Confederacy. For their religion and their rebellion were made to seem inseparable.

But there is a higher power than man, or even than religion in man; and without this, the grandest efforts, the wisest policy, and even the sublimest devotion, will fail. Christianity not only appeals to the deepest principles of man's religious nature, bidding him fight or labor, plow or pray, with heaven before him, and "God o'er head"; but it brings God into the very arena of national life. It recognizes the mighty Jehovah in person at the helm of state, with all the powers of nature ready to do His bidding. Accordingly the nation that will obey God, and endeavor to work out the great designs of government on earth, has all the resources of Omnipotence arrayed in its defense; nor foes without, nor foes within, can prevent its ever-advancing prosperity.

We do not arrogate this Christianity to ourselves or our form of government. Any form of government may be made to express the aspiration of the people for right and for humanity. A king may develop the manhood of the people, the sanctity of law, the dignity of labor, the grandeur of true national life, and secure the favor of Almighty God; or a president may blight all these. We accord to England or Russia all the possibilities of national life that belong to the United States, although we claim the probabilities to be vastly in our favor. But we do say, that, if Great Britain's pride was satisfied, when she boasted herself "Mistress of the seas," and, victorious from the field of Waterloo, felt herself dictatress of the world, then has her power, as in appearance, actually begun to decline, and she is on the road to inferiority, if not to ruin. We also say that whenever these United States accept any goal of human ambition as the aim of national life, then the seeds of dissolution, decay, and death are already germinating. And more than this. So long as evil passions rule in men's hearts, of all forms of government the republican is most exposed. Corruption, servility, ignorance, and vice are ceaselessly disintegrating forces, and may at any hour, if not counteracted, ruin the fairest republic. But Christianity can resist all these tendencies to decay, can rally the energies of any people to higher and still higher attainments, and lead the nation to an undying future.

Our theme is suggestive at every point. But we have space only to indicate a single line of thought. The world now sees that had the grand moral contest which Washington and Jefferson waged been bravely and persistently prosecuted, this late war for slavery could never have arisen. For the cause itself would have been obliterated. But a first craven, then apostate clergy; a first muzzled, then mercenary press; a first disappointed, then desperate, oligarchy of politicians, betrayed liberty, and well-nigh destroyed

this government. The four years desperate conflict has taught mankind, with mighty emphasis, to fight courageously each moral battle, if they would escape the sword. But practically it has for this nation only battered down the mighty wall that shut out gospel truth from slavery's domains. All the moral conflict remains to be fought. The negro, though emancipated, is still a vassal. True liberty is as hateful at the South as before the war. And at the North the great heart of the people has not yet beat firmly for right and for God. No sincere patriot can fail to see the work to be done. The negro must be allowed to be a man. He who can fight with free men for a free government, must vote in that government. The United States have been wont to make men out of all other peoples, and they have become a power in the nation. For want of men in the South, the material for which existed by the million, the national existence was threatened. In the hour of extremity those chattels behaved like men, and the state lives because of their aid. As truly as there is a God in heaven, unless they are allowed the manhood to which they have attained, vengeance more terrible than all the past awaits our land. Besides, what Christian patriot failed to notice with solicitude that the conspirators executed at Washington for the murder of Lincoln, as well as those basest of

all rebels who in Canada consummated the most infernal plots of treason, were in open sympathy, if not in full communion, with the Romish church? Pius IX. alone of all sovereigns recognized Davis as a legitimate ruler. And Fenianism (there is reason to fear) is organized more in the interest of Rome than of Ireland, and not less against the United States than against England. It is also notorious that almost to a man the precipitators of the late rebellion maddened their souls by strong drink, and throughout the land Rum and Rome are sworn allies of our conquered but still plotting foes. Unless moral victories are speedily won, these legions of evil will be marshaled again. They are indeed already in the field, and hope by the aid of heartless demagogues to control administration, and yet strangle liberty in this home of its youth. We trust that patriots will never forget where their safety lies. Not in constitutions and laws; not in armies and navies, forts and ironclads; but in the intelligence and virtue of the people. The school and the church are the fortresses which Christianity erects. Let these be multiplied everywhere, and the forces of evil will combine to no purpose. The batteries of truth will destroy their legions, and the nation shall be strong in the mightiest of all unities, — the unity of a common religious faith, an intelligent Christian brotherhood.

DEACONS. — THEIR TERM OF OFFICE.

SOME of our churches are now trying the experiment of a periodic as distinguished from a permanent diaconate. In others there is a disposition to make the trial. This fact seems to justify a consideration of the arguments which may be urged on either side relating to the matter, in the magazine devoted to our ecclesiastical polity.

1. In favor of the change, the claim may be urged that a limited term accords better with the spirit of Congregationalism; that it seems a more equal distribution of the honors and the burdens of the service.

If, it may be said, the office of deacon be viewed as an honor, it should not be monopolized by a few. Christian brethren

ren should stand upon an equality here. Whatever advantages may accrue, either from increased respect and attention, or from the reflex influence upon the bearer's own character and attainments, should, upon Congregational principles, be more largely enjoyed. Or if the office be regarded in the light of its burdensome responsibilities, a few men ought not to bear these alone.

2. In this connection it may be claimed, as a second advantage, that greater facility in filling the office will result from the change. While many would shrink from assuming the onerous, often painful, duties involved, as a permanent service, they would accept them for a brief term of years.

3. It would also enable the church to judge of the fitness of any man for the position, and to secure the best men for the place. In case of acceptable service during one period, the incumbent might be re-elected; and this arrangement might continue as long as it should be mutually desirable. At the same time, the plan affords an easy method of shelving inefficient or unacceptable men. By quietly dropping them at the close of their term, the church will be relieved of their weight, without those heartburnings and contentions otherwise too frequent.

These are the arguments usually urged in favor of the change. And of them the last is apparently the motive most influential with advocates of the measure.

On the other hand, the proposed change is opposed on the grounds following:—

1. It is a change; a departure from the ancient and usual custom. So far as can be learned from the Scriptures, no such limitation, as a rule or in fact, existed. It is true that it cannot be affirmed that deacons did not hold their office for a fixed period; but neither can it be shown that they did; which must be done, if the argument is to aid the advocates of a change. Indeed, the presumption is against such limitation. It was not characteristic of the churches in their infant

state; nor does it seem to harmonize with the free spirit of the gospel to mark out with such accuracy the bounds of offices created with a view to service.

This fact is not decisive against the adoption of such measures subsequently, if the exigencies of the churches demand it. Under the new dispensation, offices may be created, as those of Sabbath-school superintendents, or committee men; or dispensed with, like that of deaconesses in the ancient church, as necessity may dictate. The argument is of value only thus far, that, in the absence of evidence to the contrary, the presumption is that the diaconate was a permanent office, and that without good reason this feature should not be changed.

The case is the same as respects our traditional Congregationalism. The fathers of our denomination regarded the office as a permanent one. The modern custom was unknown among them. The whole weight of usage is against the change. And this, though not decisive in the presence of weighty arguments in its favor, should, in the absence of these, decide against it.

The presumption is, that the common custom of electing deacons on a life tenure was founded on good reasons.

It is not well to abandon old customs hastily, nor lightly break in upon the line of continuity which links us with the great and good past. Individual churches are indeed distinct, and in their origin new creations; but the *church life* is one, and continuous through all ages. And it is as important for the interests of religion to maintain *this*, in clear consciousness, as the formal independence of separate organizations.

An unreasoning adherence to regulations of the past simply because they have been inherited, clogs and embarrasses the efficiency of a church; but a reverence for the past unforced and free, respect to time-honored usages, hesitation to disturb arrangements under which our fathers lived, and labored, and attained

such fulness of spiritual life, this is a positive addition to the resources of any church. Violent and irreverent separation from the past is a fatal mistake. It weakens the impression which the church makes upon the minds of men. It is impossible that a church or any institution which can point to no historic life, should appeal as strongly to man's religious nature, as one which can trace its pedigree through holy men of former generations. Have we not illustrations of the value of such associations in the claims of the Episcopal and Catholic churches? This consideration, moreover, deserves especial regard by us who are feeling on every side the vigorous activity of the contrary tendency.

2. If, now, the change proposed be considered on its own merits, another objection arises. It is not needed. The arguments adduced in support do not justify the innovation. Let us glance at them in detail.

The first claim advanced was a more equal distribution of honors and labors. But to this it is reply enough to say, that the required service is such as of necessity to exclude a large number in any church. To fill this office at the beginning, the church was searched for "men of honest report, full of the Holy Ghost and of wisdom." And with this corresponds the description of the men for the office which Paul gives. "The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. Let these also first be *proved*; then let them use the office of deacon, *being found blameless*." In other words, incumbents of this office are to be men of tried and approved worth, the best and the wisest men in the church; men of intelligent, mature piety; prudent men; men of influence. The number of such men in most churches is small.

What then can be gained by the change? All brethren are at present eligible to the office, and from them those personally best

fitted to bear its responsibilities may be elected. There is no more reason for a rotation of office here, than in the case of any faithful public servant.

But the principle, if admitted, must, it would seem, apply with equal force against a permanent ministry, and in favor of itinerancy. In fact, the arguments employed by advocates of a limited diaconate are in precisely the same line with those urged by our Methodist brethren in behalf of their scheme. How can their claim of the superior advantages of itinerancy, on the grounds of equalizing the lot of ministers, bringing the people under different phases of Christian influence, and thus encouraging a more full development of their own life, and above all of the advantages for maintaining peace within the churches, — how can these arguments be met by those who are unwilling to retain the diaconate as a permanent office?

The second reason urged for changing the tenure of office does not seem more valid. Christian men, on whom God fixes the minds of their brethren, after prayer for guidance, will not ordinarily feel at liberty to disregard the call. They may enter upon the work with deeper impressions of its greatness, and of their own insufficiency; but will not duties thus assumed probably be performed with more uniform fidelity and success than when lightly assumed? Would it be an advantage to diminish our conceptions of the importance of the office, or of the qualifications demanded of its incumbent? This is the very evil to be feared and to be shunned. The office is a weighty one. In connection with the ministry of the word, it seems to cover every part of the Christian life. These two include the supervision and direction of the entire circle of Christian duties. They are thus, as well as by the emphatic distinction of the Scriptures, set off from, and elevated above, all the other committees or officers of a church. The service, if properly appreciated, cannot, ought not, more than

that of the ministry, to be assumed with indifference. And precisely because, if reduced to the rank of church committees, men will lose their peculiar feelings regarding it, does the change seem uncalled for. Here is the argument and its answer. It is claimed that men will not be unwilling to accept the office. But if this change is accompanied — as the argument implies, though does not assert — with less depth and earnestness of Christian feeling, the evil must far outweigh the good, the change is to be deplored.

But there is another view of this matter which exhibits the change, on this ground, as more manifestly needless. No man, though elected for an unlimited tenure, need hold his office a single day after he desires to vacate it. Resignation is always in his power. If, after bearing its burdens for one year, or a term of years, they become too wearisome, or a desire is manifested on the part of others, whatever the reason may be, they can be resigned into the hands of another. And of this fact every man elected to the office is at the time perfectly aware.

The third argument in favor of a change — the *real* one in almost every case, after all — was the ease with which troublesome incumbents can be removed.

There do sometimes occur junctures when such a quiet method of ridding the church of an uncomfortable officer would appear very desirable. The interests of religion and internal harmony seem to demand his removal. He will not resign, and there does not seem any tangible ground for stringent measures. Cases like this are, however, rare. Not more numerous probably, on the whole, than those in which the minister is concerned. And the temporary advantage, in the one case as in the other, is more than counterbalanced by the evils necessarily attendant. There is, in fact, no system of earthly administration which will always work with perfect smoothness. Opposing advantages and evils in rival systems must be weighed, and choice made of that one

in which are seen most of good, fewest of evils. Under this principle, the change, on this ground as on the others, seems undesirable.

3. While the reasons adduced in its favor are thus inconclusive, another objection to the plan is, that the influence springing from long and faithful service would be lost. A long-tried, faithful deacon possesses a weight of character socially, which wins for him and his acts the respect and confidence of the community; and this is a means of usefulness.

It is favorable also to the growth of many of the noblest feelings, to which, nevertheless, it is the tendency of our age to be sadly indifferent. Particular reference is here had to that important class in which reverence is a prominent element, without which the manliest character is impossible.

And connected with the preceding, there is the effect of tried and faithful service in opening doors of entrance for the truth. He who has used the office of deacon well, can speak to the troubled heart with an authority beyond that of a private or untried Christian. Both as regards his doctrinal intelligence and his acquisitions in piety, his position honorably sustained becomes his guarantee.

It is the natural tendency of that familiarity with sacred things, which his office supposes; it is needed in order to efficient performance of his duties; and the benefit of this supposition accorded becomes a source of power. All this is imperiled by the proposed change. The incentive to careful study, and a diligent preparation of heart, is weakened in shortening the term. And so far as this result does follow, an inevitable loss of moral influence in the community must result.

4. The proposed change is to be deprecated, again, as tending to deprive the church of the impression of quietness and permanence, by which it wields great power for good. Precisely such a counteractive to the restless, bustling spirit which characterizes our ordinary life is needed.

The desire for it, more or less consciously recognized, is felt by many a heart, and it is needed by all. We see the working of this craving in the attraction which is now filling up the Episcopal churches from less conservative denominations. It is the repose, the quietness, which surrounds that communion as an atmosphere, which pervades its worship and its action, that leads many refined and cultured souls into it. It is to find here that for which they vainly search in the outer world.

5. Passing from this point, however, brief notice may be taken of another objection to any change in the tenure of this office. The tendency must be to introduce into the church the worst evils of political strife; to make our church-meetings the arena of contending parties. Whatever there may be of truth in the charge against us suggested in the last objection, it would be vastly increased by the change. The evil now mentioned would not be a doubtful one, but almost certain to occur. The tendency is directly to it.

At any election, various causes might conspire to bring about rivalry between candidates. Personal prejudices, anger, or envy, these, as well as proper grounds of preference, might determine the preference; for we are to regard the fact of infirmities even among those "called to be saints." Different parties might be formed. If some particular measures should divide opinions at the same time, it would be almost impossible but that

these should be dragged into the field. And the result ever imminent would be bitter wranglings, at least disaffection.

These are dangers necessarily incident to popular government; and the oftener opportunities for pushing matters to an issue occur, the greater is the liability to them.

It is evident, moreover, that an officer of the church, in the discharge of his duty, may be compelled, on some occasions, to take a stand by which he will incur for a time great opposition and misrepresentation. Or it may be (for the best men are fallible) that an ordinarily excellent man may fall into a mistaken course of action. He may blunder, as General Sherman did.

If, now, in either case his position is such that he can quietly hold on his way, the storm may be weathered, and he will be all the stronger in consequence. But if just then he must submit to a new election, in which all these matters shall enter in to determine the vote, it is easy to foresee the disastrous consequences. And it is much to be pondered whether one such contested election, with all its excitement and political trickery, would not more effectually divide and weaken a church, than long experience of some unpleasant saint.

Such are some of the evils to be feared from a change of tenure. It is at the best an experiment which may or may not prove successful. Our present general custom is tried, its strength and weakness are known. Do we wisely to risk a change?

RELATION OF THE CHURCHES TO THE STATE.

Q. 22. In what relation do the churches in any country stand to the state or civil power?

A. In that of voluntary associations, which owe obedience and respect to the

laws, and are entitled to protection, and to entire freedom in the management of their own affairs in their own way, provided they do not violate the rights of other citizens. — *Cong. Catechism*, p. 15.

SKETCH OF THE HISTORY OF THE CONGREGATIONAL CHURCH AND SOCIETY IN HOMER, CORTLAND COUNTY, N. Y.

BY REV. J. C. HOLBROOK, D. D.

THERE are few, if any, churches of Christ of any considerable age, in whose experience there is not something to interest the student of ecclesiastical history. But the records of some churches are peculiarly valuable, and they ought to be preserved and published for the benefit of others. In the latter class is undoubtedly to be reckoned that in Homer, N. Y.

The early settlers of Central and Western New York were not, as a general thing, remarkable for either their religion or good morals; but quite the reverse. A correspondent of the writer of this sketch, himself a native of that region, says in a recent letter: "In its early history, Central New York was [to a great extent] godless, intemperate, horse-racing, schoolless. It was an old saying that it was not safe for a traveler to remain over night in Ithaca. Auburn was, at first, the notorious 'Hardenburgh's Corners.' Aurora was a Universalist den. In Fabius, Cortland County, where my father once preached, his house was once shot at by a drunken mob, and the timbers of his new church-building were sawn to pieces in the night. And so of other places."

Homer, on the contrary, was settled under very different auspices. It was "planted with a noble vine, wholly a right seed." The pioneers of that place were men who revered the Bible and valued its ordinances, and brought with them corresponding habits. When only six families had arrived in town (1793), they all convened upon the Sabbath day, and commenced public religious worship. *From that day to this the practice has been continued; and we are assured on the most positive authority, that there has occurred but one omission of this service.*

"This is a fact of marked significance, bearing upon the character of the people and the prosperity of the place. It was a common saying, as emigrants came into the region, 'If you wish to settle among *religionists*, go to Homer.' The first sermon ever preached in town was delivered in the open air. The people were assembled at a 'raising,' when it was reported that a missionary was present assisting. At once the work was suspended, and there was a call, 'A sermon, a sermon!' A polite invitation was then extended to the reverend gentleman to favor them with a discourse, which he did, and he was listened to with great attention."¹

Who can estimate the worth of the prayers offered by the little band of pious men who laid the foundations of civil and religious society in that town, and which for many years made it an exception to all others in that vicinity? And how clear and striking an illustration does the history of that community afford of the value of early gospel institutions in molding communities aight, and securing their peace, order, and prosperity.

In 1794 or 1795, a number of families arrived from Brimfield, Mass., and Farmington, Conn., which, with those that soon followed (many of them from Monson, Mass.), formed the germ of the future church.² The town was visited at an early period by several missionaries; among these were Messrs. Lindsley, Logan, Bushnell, and Seth Williston, some commissioned, as is supposed, by the Connecticut Missionary Society, and some by the General Assembly of the Presbyterian Church. The early religious meetings

¹ "Ford's History of Cortland County.

² The writer of this has drawn freely from the "Manual" of the church, but for many facts has gone to the original records.

were held in the summer in a log barn, and in the winter in a dwelling-house. In the fall of 1798, a grist-mill was built, in which the people assembled for religious worship while it was in process of erection, and a Rev. Mr. Jerome preached on several Sabbaths. Rev. Dr. Williston's journal, now among the archives of the Connecticut Missionary Society at Hartford, shows that he preached in Homer on the 16th of November of the year 1798, and the next succeeding Sabbath.

In the following year the first organization was formed for the support of religious ordinances, and the document which formed its basis was evidently drawn with care. The preamble was in the following words:—

"Actuated as well by a sense of duty we owe to the Supreme Being, as by a persuasion that our property as individuals, and the interest and happiness of society in general, depend in a great degree on the establishment of religion, order, and regularity,—we, whose names are hereunto subscribed, do solemnly pledge ourselves to use our utmost exertions to effect so desirable a purpose, and to afford each other every necessary support and assistance towards obtaining the object proposed; and we do further, by these presents, each one for himself, covenant, promise, and agree to and with each other, that we will adhere to, abide by, and perform the following articles, rules, and engagements."

Then follow several articles:—

"I. That we will form ourselves into a society for the purpose above written, by the name of *The First Religious Society in Homer*.

"II. That we will meet on the 25th day of November next ensuing the date of these presents, at one of the clock in the afternoon, at the *Grist-mill* in Homer, and then and there elect trustees, etc.

"III. Provides for a committee to locate a house of worship if those present at the meeting do not agree.

"IV. The questions of the time of building, the form and dimensions of the house, the salary of minister, and any others that may

arise, to be determined by a majority of those present.

"V. The call of a minister to have a two-thirds vote.

"VI. That no person shall have any vote or influence in deciding any question until he shall have previously obligated himself, by covenant, subscription, or otherwise, to defray annually a proportion of the charges of said society.

"VII. That when this society shall have been incorporated according to law, nothing shall be requisite to admit any person of lawful age a member of this society, except that he or she become obligated by covenant to contribute annually towards defraying the expenses of said society.

"VIII. Requires the specification of all business to be acted upon in the 'warning' of meetings.

"IX. Members shall continue to be such until discharged from their engagements by vote.

"Homer, Sept. 10, 1799."

Immediately following the foregoing articles of agreement is recorded in the society's book a covenant bearing the same date and with the same signatures:—

"Know all men by these presents, that we whose names are hereunder written, for the consideration of *twelve cents* received of the Board of Trustees of the First Religious Society of Homer, etc., do covenant, promise, and agree to pay the sum set to our names, to be appropriated to the maintenance of the preaching of the gospel," etc., with a proviso that any persons removing to a greater distance than four miles from the place of worship should be discharged from their obligations *until their return*. Various sums are subscribed, as \$1.50, \$1.00, 50 cents, etc., down to *twelve and a half cents*. Of the latter there is a large proportion.

Next on the book follows a record of the election of two trustees, December 6, 1799. In this record it is stated: "There being no elder, church warden, or vestry belonging to said society, the members do agree, nominate, and appoint

that the said society shall be hereafter distinguished by, and taken for, The First Religious Society in the town of Homer." This document appears to have been recorded, and to have formed the basis of legal organization.

On the 30th of March, 1801, it was voted, 1. That the trustees be requested to procure a minister. 2. That the old committee be dismissed, and the subscriptions given to the present trustees.

On the 13th of July, 1801, it was voted, 1. That the society see if they can hire Mr. Jones for its minister. 2. That they give him "at the rate of *three hundred dollars per year, one Sabbath out of four to be excepted, to be paid one half in cash, and the other in wheat quarterly.*"

August 10, it was voted to hire Mr. Jones by the Sabbath until January 1. A committee was also appointed to find "a piece of ground for a burying place," and a "grave-digger" was appointed.

November 24, it was voted that "the Baptists in this society shall have their share of the present meeting-house, according to what they paid," and a committee was appointed to "treat with them, and see what proportion belongs to them, to begin the third Sunday in December."

The meeting-house referred to was put up to serve the double purpose of a place of worship and a school-house. It stood on the northeastern corner of what is now the village green. It was divided internally by an immense swing partition, which was hooked up to the ceiling during the Sabbath, and let down during the rest of the week. It was first used for public worship on the 18th of December, 1799, Rev. Mr. Lindsley officiating on the occasion, and preaching from 1 Kings viii. 38. Dr. Williston says in his journal, under date December 15 of this year, "Preached again at Homer, at the new meeting-house. THIS IS ALMOST THE ONLY BUILDING IN ALL THIS WESTERN COUNTRY WHICH HAS BEEN ERECTED WITH A PRIN-

CIPAL REFERENCE TO ACCOMMODATE THE WORSHIP OF GOD. In this a secondary object is to accommodate a school." A portion of this venerable building now forms a part of a dwelling-house in the village.

October 25, 1802, the society voted to hire Mr. Nathan B. Darrow as minister, and committees were appointed to "treat with him and to draw a bond."

December 6, it was voted to "call" Mr. Darrow, and to fix his salary at \$300, half in money, and half in wheat at cash price; and that "his salary be increased annually ten dollars until it shall amount to \$400; and then to remain at that." There was also a clause providing for a dissolution of the connection with six months notice by either party.

December 20, 1802, it was voted that a bond be drawn in favor of the minister for his salary for six years, and a subscription corresponding for the necessary amount. A committee was appointed to circulate the latter "universally through the town."

January 3, 1803, the sum necessary to constitute membership in the society was fixed at *twelve and a half cents!*

January 6, 1803, Mr. Darrow accepted the "call," after "referring the subject to the throne of grace for direction, and seeking advice from a number of the clergy," with a proviso for an ECCLESIASTICAL COUNCIL for ordination or dismissal, should the latter be at any time thought advisable.

Mr. Darrow appears by the record to have been ordained pastor, February 2, 1803, when a bond was executed to him by the trustees for his salary, "until he shall be regularly dismissed by an Ecclesiastical Council mutually agreed on."

June 1, 1803, it was voted "to divide the town into districts, to convene the Rev. N. B. Darrow in regard to the tuition [catechising?] of the children," and nine districts were specified.

October 10, 1803, it was voted to adopt a plan for a new meeting-house,

and to erect the same, "said meeting-house to be four years in building, with four yearly payments, one third in cash, one third in wheat, and one third in *neat stock*, the house to be set up and enclosed within two years."

September 24, 1804, voted, "That the intermission of divine service on the Lord's Day, from October 1 to April 1, be *forty-five minutes*, and for the rest of the year an hour and a half."

October 22, 1805, it was voted "To set up forty stakes to tie horses to, to be put two feet into the ground," and \$1.50 to be paid. The trustees "constituted the letters H. S. as our common seal."

May 6, 1806, among other things, "Took into consideration a certain petition requesting the dismissal of Rev. N. B. Darrow, and voted to continue him as our preacher."

July 10, 1808, Mr. Darrow asked a dismissal for various reasons, such as inadequate salary, failing health of himself and wife, and the necessity of his return to Connecticut to settle his father's estate. This request was acceded to, and he was dismissed.

The first edifice erected exclusively for religious worship was completed in 1805, and was a noble monument of the public spirit and self-sacrifice of those by whom it was built. For many years it was regarded in all the region as a remarkable edifice. It was seventy-two feet long by fifty wide, with an extensive gallery; and would accommodate eight or nine hundred people. It was altered at various times, both externally and internally, especially in 1822. The pews were square, and there was a "deacon's seat" under the pulpit, which was occupied by those officers. The pulpit, which stood between the entrance doors, was a quaint contrivance, very elevated, and resting on a single pillar, and was reached by a long flight of steps. A story is told somewhat illustrative of the progress of the temperance reform since 1822, when the most extensive changes were made in the build-

ing. The workmen engaged in the repairs made a rule that the first person who entered the pulpit should "treat" all who were present. This happened to be the pastor; and it was considered no violation of ministerial propriety or dignity to comply with this law. In 1846 an organ was procured at an expense of seven hundred dollars, and in 1853 the bell which is now in use, weighing sixteen hundred and one pounds, was hung. The village green, containing six acres, was a donation to the society for public uses previously to the erection of the church building. This has been ornamented with trees and furnished with walks, and is now one of the most striking and beautiful features of the town. The privilege has been granted by the society for the erection upon it of edifices belonging to the Episcopal and the Methodist churches, and an academy building. The Baptist meeting-house stands just outside of the green, but in a line with all the other public buildings.

The present Congregational house, which occupies the site of the one built in 1805, was completed in 1863, and is a fine specimen of architectural taste. It is built of brick, with stone facings, and has stained and arched windows, and a tower in front surmounted by a tall and graceful steeple. It is finished in oak internally, and has galleries and an uncommonly spacious pulpit, and the slips are furnished and trimmed uniformly alike. It will accommodate about nine hundred people. A separate conference room stands by its side, built in 1843. There are two small rooms in the rear which communicate with the pulpit by a door.

The church, the first which was formed in the town of Homer, was organized by the Rev. Hugh Wallis, of Solon, assisted by the Rev. Mr. Jones, on the 12th of October, 1801. It consisted originally of the fourteen individuals who are named first in the published catalogue of church members. The following extract from the journal of Dr. Williston will show the

immediate influence in its formation. Speaking of the people of Homer, he says under date of November 16, 1793: "During the winter and summer there has been considerable of an awakening, the happy fruits of which now appear. *They are about to form into a church state.* On Tuesday we met to confer on the subject. After a sermon, twenty candidates appeared, who wished to be formed into a church. After some preliminaries were stated, the matter was postponed to some future opportunity. These twenty are not all who profess religion in this place."

A church was not to be established, however, till after an interval of three years. Various obstacles were in the way, as the language which follows will show. Dr. Williston says, January 2, 1799: "Friday we had a conference to see about building up a church at Homer. . . . The people do not seem to be of one heart and one soul." He says on the 11th: "We had another conference about building up a church. We seemed to be getting wider apart in our views. I advised them to put it off for the present." The diary to which reference has already been made, says, under date of December 10 of this year: "A day appointed for church meeting. . . . But, alas! sorrow attends. One was for Congregationalism, one for Presbyterianism; one for examination, another against it." But on the 14th, Dr. Williston says that at a conference then held, "A number appeared well agreed."

It seems that this sainted man, on going eastward some time after this date, left in the hands of individuals, probably at their request, a concise confession of faith and a church covenant, which he commended to their adoption whenever a church should be formed. But those whose hearts were in the formation of a church were in great perplexity on account of the differences to which reference has just been made. This was brought to a happy termination in the

following manner. A venerated female, to whose diary the preceding references have been made, said one morning to her husband, as the household were gathered around the family board: "I have lain awake all night long in prayer for light as to our duty respecting the formation of a church. God has answered; and this is my plan. Do you go to all who are willing to unite in forming a Congregational Calvinistic church, and procure their names; and let all who will join us as they please." This was done. The paper circulated, it is supposed, was that drafted, as stated above, by Dr. Williston, and the one signed also by the original members at the organization of the church. Those who had been so long in perplexity were astonished at the simplicity and directness of the plan. Its success was complete and immediate; and the little band of believers sent off in great joy to Mr. Wallis, probably the most accessible ordained clergyman of their own faith, to come at once and unite them in the visible bonds of a church of the Lord Jesus.

The original confession of faith and church covenant are not in express words those now in use by the church. But the substance of both is identical. Changes of phraseology have been made from time to time, for the sake chiefly, it is probable, of greater minuteness and specificity. The standing committee was first appointed A. D. 1821.

From the organization of the church to the close of 1865, a period of sixty-five years, there have been added to its communion two thousand and five members on profession and by letter, of whom eighty-five have been excommunicated. The present number of church members whose names stand on the record, is four hundred and eighty, of whom forty have been absent more than five years. The contributions for benevolent objects the last year were \$2,323.

The following is a list of the pastors of the church:—

Nathan B. Darrow,	<i>Installed</i> 1803.	<i>Dismissed</i> 1803.
Elnathan Walker,	" 1809.	<i>Died</i> 1820.
John Keep,	" 1821.	<i>Dismissed</i> 1833.
Dennis Platt,	" 1834.	" 1842.
Thomas K. Fessenden,	" 1843.	" 1853.
J. Addison Priest,	" 1855.	" 1858.
Albert Bigelow,	" 1858.	" 1863.
John C. Holbrook, D.D.,	" 1864.	

During the year 1854, Rev. Thomas Lounsbury, D.D., supplied the pulpit. J. M. Schedmerhorn, Manly Hobart, Loammi Kinney, and Israel Hawley are the present deacons. There are upwards of two hundred families connected with the congregation.

In 1804 was formed "The Middle Association on the Military Tract and its vicinity," with which the church connected itself. In 1808 this Association united with the Synod of Albany. That Synod, in 1810, formed its western portion into three Presbyteries; and that portion to which Homer belonged fell to the Presbytery of Onondaga. This Presbytery was subsequently so divided as to bring the church into the Presbytery of Cortland; with which it now stands connected, retaining its distinctive Congregationalism. The present pastor has no connection with Presbytery, but is a member of the Oswego Congregational Association, and the church is represented by pastor and delegate in the General Association of New York, according to the terms of its constitution. The church has always been firm in its adherence to Congregational polity, and tenacious of its rights, and does not contribute to the denominational enterprises of the Presbyterian church, co-operating with the American Home Missionary Society and the American Board of Foreign Missions.

Great attention appears to have been paid, in the early history of the church, to the religious nurture of its baptized children; and the church and parents seem to have been exceedingly scrupulous in seeing that all the children of believers were presented for the seal of the covenant at the tenderest age. Catechetical instruction was imparted by the pastor

and committees, as well as by parents, throughout the congregation very early. At an early day the Assembly's Catechism was taught in the common schools. Sabbath schools were organized in connection with the church about the year 1819. At the present moment the Sabbath school held at the church has about two hundred and fifty members; the average attendance is one hundred and fifty, and there is a library of about nine hundred volumes, which has recently been purchased, and which cost, with a cabinet organ, about seven hundred dollars.

As far as can be ascertained, sixteen of those who have been members of this church have become ministers of the gospel, and six missionaries to the heathen. Three of the missionaries have been males, and three females. The church has been blessed with numerous revivals of religion. Its foundations were laid in such an outpouring of the Spirit. Dr. Williston says, in 1798: "This town (Homer) is remarkable for religion for a new country." The minutes of the General Assembly for 1814 speak of Homer, in connection with another church in the vicinity, as "eminently favored with these effusions of mercy." Indeed, God has seemed never entirely to leave it, so that it may almost be said that the history of this church is a history of revivals.

Special works of grace have occurred in the years 1806, 1807, 1812, 1813, 1816, 1820, 1826, 1830, 1831, 1832, 1833, 1838, 1843, 1855, and 1865. The most marked of these was that of 1812-13; as the fruits of which one hundred and four individuals united with the church at a single communion, and one hundred and eighty-eight in the course of the year 1813.

Rev. Elnathan Walker is the only pastor who has died while sustaining that relation to the church. "Father Keep" has for many years been a resident of Oberlin, Ohio, and still lives there at a very advanced age. All the other ex-pastors are still alive. A monument has

been erected in the village cemetery to the memory of Mr. Walker. It was during the ministry of Mr. W. that a most remarkable revival occurred under memorable circumstances.

A council was called by his opponents to secure his dismission. The council, not finding itself competent to act officially, betook itself to exhortation and prayer. This was God's way of working the most blessed result. All hearts were affected, and the chief opposer of Mr. Walker pressed his way through the crowd, and falling at his feet, exclaimed, "Forgive me! I have often prayed *about* you, but not *for* you!" The whole community was shaken by the work of grace which followed.

Alluding to these events, Rev. H. L. Hammond, of Chicago, not long since wrote to the *Congregationalist* as follows:—

"Tradition says that about half a century ago, a large and most eventful council assembled in that very town of Homer, called to settle serious difficulties between the church, or some members of it, and their pastor, whose name, I think, was Walker. Rev. D. C. Lansing, then probably of Auburn, was a member, perhaps moderator; and Rev. Mr. Truair, then the eloquent and popular pastor of a church in Sherburne, N. Y., was a prominent member. Often have I heard from my own father, who was a lay delegate, a deeply interesting account of the proceedings.

"The parties at first brought their great pile of papers, and their long array of witnesses, for a stern trial. But the members of the council had many of them come from powerful revivals, bringing the revival spirit with them. In answer to their fervent prayers, that spirit was breathed upon the belligerent parties; their repentings were kindled together; they dismissed their witnesses and burned their documents, and cordially extended to each other the hand of forgiveness and fellowship. A work of grace followed, in which great numbers were converted.

"Unless tradition has greatly exaggerated

the interest and importance of that council, its history is well worth preserving. Forty miles away, in my native town, it was long quoted, to prove the worth of a revival spirit and an advisory council in settling church difficulties. I have an indistinct recollection that it was called with the idea in the mind of one or both parties that it could act with *authority*; but it refused to act in that capacity, and gave its *advice* with the happiest results. Will not Brother Holbrook investigate, and thus confirm his people and others in the wisdom of returning to the good old paths?"

On reading the above, Rev. Dennis Platt, now of Connecticut, a former pastor of the church, published the following communication in the *Congregationalist*:—

"A REMARKABLE RESULT OF COUNCIL.—Your correspondent from Chicago calls on Dr. Holbrook to search the records of the church in Homer, N. Y., and bring out the history of the old council, whose results were so happy. Knowing the meagerness of those records, and the difficulty of gathering up those traditions when the principal witnesses are dead, I venture to give the facts as related to me repeatedly by living witnesses during my labors among that people from 1833 to 1842, not intending to forestall his researches, but to supply materials for further investigation. The precise date of the meeting can be learned from the records. It was between forty-five and fifty years ago. It was mutually agreed upon by pastor and people, for the purpose of settling serious difficulties then existing. When the council assembled, a file of papers was presented by certain members of the church, purporting to contain charges against the pastor, Rev. Elnathan Walker. Mr. Walker claimed that this was irregular. He had not been duly notified, nor had the proper steps of labor been taken with him according to the 18th chapter of Matthew. He was, moreover, a member of Presbytery, and could not be tried by that body.

"The council at once decided that they could do nothing in regard to the case, as thus presented. The announcement of this decision was followed by a dead silence, of

long and painful duration. The church was in a fearful dilemma. No one could imagine what the consequences might be, if the matter should be left in that position. To all human appearance, the church must be rent in twain, if not totally ruined, by a protracted controversy. At length, Mr. Lansing, of Auburn (he was not then a D. D.), stood up, and pulling off his great-coat, very deliberately said: 'Though we have nothing to do as an ecclesiastical council, we have something to do as Christian brethren, to save this church from distraction, and save the souls of the people in this place from being ruined by the quarrels of church members.' He then proceeded, in strains of burning eloquence, to show what would be the effect, on the destiny of immortal souls, of the continuance of this quarrel in the church; and made an appeal to the disaffected brethren, which all who ever heard the man can well imagine must have been irresistible. He was followed by other members of the council, who, in words of pathetic tenderness, urged the settlement of the difficulty by *mutual confession and mutual forgiveness*. And then they united in earnest prayer for the spirit of God to move on the hearts of these brethren, and bring them together. The spirit was manifestly present; all were tenderly affected, and many were in tears. Mr. Walker made a few remarks, indicating a kind and forgiving spirit, and making such confessions as a good man may always make, without admitting at all the charges preferred against him.

"His accusers were" *pricked in their hearts*, and began to confess, each for himself, that he was wrong, and to take back all that he had said against the pastor. Finally, the principal accuser (I knew him well; he was a good man, though very impulsive and headstrong at times) came forward, and put all his papers in the fire; then fell on his knees before his injured pastor, and begged his forgiveness, acknowledging that he had slandered and abused him without any just cause or provocation. The friends of Mr. Walker now began to feel twinges of conscience. They had stood up boldly in defense of their minister, and thought they were doing God service; but when they saw this man on his knees, and bathed in tears, their hearts relented, they were sorry they had

treated him so harshly, and said so many hard things against him. So they began to make confessions, and to ask forgiveness, till finally there was not a member of the church but had some confession to make for himself, and some word of kindness and forgiveness towards his erring brethren.

"Thus the work went on for several hours. Meantime the people outside were waiting to be called in to hear the results. It was growing late in the afternoon. In their anxiety, two or three volunteered to go into the upper room, where the council sat, promising to come back and report, but they did not come. And finally the whole company were crowded into that little chamber, awe-struck and spell-bound at what they saw and heard. The meeting was continued through the whole afternoon, and far into the evening, and ended in the complete settlement of all their difficulties, and the united action of the church in labors and prayers for a revival. Indeed, there was a revival already commenced, both in the church and out of it. Many careless sinners who went into the room to see what was going on among Christians, went home to weep and pray for themselves. A work of grace, the fruits of which were felt for a whole generation, had its commencement in the efforts of that council to settle difficulties by inducing mutual confession and mutual forgiveness. Mr. Walker prosecuted his labors with renewed energy and with great success, having the hearts of all the people with him; but in the midst of his work he was called to his rest, leaving others to gather in the harvest.

"I believe the church in Homer have never since had occasion to call a council for any such purpose. The remembrance of this one council and its results, has always sufficed to direct the labors of pastors and brethren, and bring the church together again, even when sorely tried by internal dissensions. Would that it might be heeded and acted upon by all the ministry and all the churches."

This historical sketch of the church in Homer affords an illustration of the importance of right beginnings in the settlement of new towns. The place has ever been noted for its religious, moral, and worldly or material prosperity. At an

early day an academy was established in the village, largely by the influence of members of this church, which has always maintained a high character, and of which Samuel Woolworth, L.L.D., the present Secretary of the Board of Regents of New York, was for many years principal. For a long period, students resorted to this institution from all parts of Western and Central New York, and some of the most eminent men in the ministry of the Congregational and Presbyterian denominations, as well as others of high position in political life, are among the alumni of this school. There were at one

time four United States Senators who had been in part educated here. It has always been under a strongly evangelical religious influence, and has enjoyed many revivals of religion. As the result of this wise Christian forecast, society in the town has been more than ordinarily intellectual as well as moral.

This sketch, also, may afford valuable suggestions to new settlers on our western frontiers; and the results in Homer may serve to encourage those who are laboring with much self-denial and effort to plant there the institutions of the gospel.

CONGREGATIONALISM FOR AMERICA.¹

BY REV. E. FRANK HOWE, TERRE HAUTE, IND.

I PROPOSE to offer some reasons why, as Congregationalists, we should labor to spread Congregationalism in America.

I. Congregational Churches are Apostolic Churches.

I mean by this assertion, that the churches as they existed in the times of the apostles were Congregational. While I am ready to admit that no church polity was so clearly laid down by Christ and the apostles as to be binding on the church at all times and under all circumstances, and that the matter of church polity was left to adapt itself to the varying conditions under which the church should exist in different ages and countries, still I do not

harbor a single doubt that the first churches were all Congregational, and hence I infer that this is the best polity where circumstances admit of its existence. The Congregational polity is the only one derived directly and solely from the New Testament, and is the only one to which such a derivation is possible. It is said that in one of our large cities, a few years since, a company of earnest and simple-minded Christians desired to associate themselves together in a church, and they determined that their organization should be as scriptural as possible. Hence, they searched the Scriptures, determined to adopt nothing but what their plain common sense, enlightened by the spirit of God, told them was there. They made their confession of faith very simple and brief. In order to be very fair, they submitted everything to a vote of their whole number. When they had done their work, and thought their organization as perfect and scriptural as they could make it, they called in the ministers and members of other denominations to see what they thought of it. "Why,"

¹ This article was for substance used as a discourse, delivered to the Indiana State Conference, and by especial request published in the *Terre Haute Daily Express*. The author kindly offered to recast and fit it for our columns if desired. But it reached us at the very moment that old cry from the printer, "More copy," fell upon our ears. Running our eyes rapidly over these earnest words, so fitly spoken, and now so much needed, without waiting to consult the writer, or our more competent and responsible half (A. H. Q.), and with a few omissions for want of space, we give it to our readers.

said one, with a sneer, when he had listened to their explanations, "that is the meanest sort of Congregationalism." In other words, these simple-minded Christians, desiring to form a church in the simplest way, and upon the purest Bible principles, had become Congregationalists without knowing it. Now, I put it to any candid mind, whether there is any other church polity under heaven, whether it be with pope, cardinal, and priest, as rulers; or with bishop, priest, and deacons; or with bishops, presiding elders, and ministers; or with sessions, presbyteries, synods, and assemblies, any polity besides the Congregational that any body of simple-minded men could devise from the Bible alone. I am not saying whether these others are right or wrong, but I dare the affirmation that every one of them must call in the assistance of tradition or history, ere they can make a plausible argument for themselves, while Congregationalism rests upon the Bible alone.

Two grand features constitute Congregationalism, viz.: the independence of the local church, and a popular or democratic form of government. To this may be added a third, upon which I cannot dwell at this time, — the fellowship of the churches.

The local church, we hold, is capable of deciding all matters pertaining to itself. No other body has any control whatever over it, and it decides all questions by a popular vote. In proof that the churches in apostolic times were independent and democratic, recall one or two familiar facts in New Testament history. When Judas' place among the Apostles was left vacant, Peter appealed to the church, the "one hundred and twenty disciples," to appoint a successor, and *they* — the church — did it. Acts i. 15–26. When men were to be chosen to look after the charities of the church, as is generally supposed constituting the office of deacon, then "The twelve called the *multitude of the disciples*" together, the church, and bade them elect seven of their own number

to the office, and they did it. Acts vi. 1–7.

When difference of opinion on certain doctrines arose in the church at Antioch, the church elected delegates, and sent them to consult the church at Jerusalem; and when they arrived at Jerusalem, they made their statement to the "whole multitude"; and when the multitude of the church had deliberated on the matter, then "It pleased the apostles and elders *with the whole church* to send chosen men of their own company to Antioch," and with their advice. Acts xv.

Then in regard to the matter of discipline, Christ's directions are to employ private means first for reclaiming the erring, and in case these fail, he says, "Tell it unto the *church*; but if he fail to hear the *church*, let him be unto thee as a heathen man and a publican." It was not to be told to the bishop, or pastor, or session, but to the church; and there evidently it was to end, and not go on from court to court; and that the churches did follow these instructions and exercise discipline, is evident from Paul's epistles to the Corinthians. In writing to the church, Paul in the first epistle (1 Cor. v.) urges them to put away from among them one who had been guilty of a great sin. In the second epistle he speaks of this as having been done by the church. He says, "Sufficient to such a man is this punishment *which was inflicted of many*." 2 Cor. ii. 6. Rev. Albert Barnes, one of the most eminent scholars in the Presbyterian church, gives the following candid comment on this subject: "Which was inflicted by many, by the church in its collective capacity. Paul had required the church to administer this act of discipline, and they had promptly done it. It is evident that the *whole* church was concerned in the administration of the act of discipline; as the words "of many" are not applicable to either a single minister or a presbytery, or bench of elders; nor can they be so regarded, except by a forced and unnatural construction. Paul had

directed it to be done by the assembled church, and this phrase shows that they had followed his instructions. The expression proves beyond a doubt that the whole body of the society was concerned in the act of excommunication, and that this is a proper way of administering discipline." (Barnes' notes.)

Here then, in brief, is the Congregationalism of the New Testament: an apostle to be chosen, the church does it; deacons, or, if not deacons, important officers are to be selected, the church does it; differences arise, the church selects delegates to go and consult a sister church; this church in a body deliberates upon the matter, and sends back delegates with its advice. Discipline is to be exercised, and the church does it. Not one word or hint of the superiority or authority of any person or class. All power evidently was vested in the church, "the multitude of the disciples," the "whole multitude," the "many."

While, as I have said, we have a church polity, and the only one that can be found entire in the New Testament, we also have the testimony of history in our behalf.

The learned Dr. Owen says, "In no approved writer, for the space of two hundred years after Christ, is there any mention of any other original or visibly professing church, but that only which is parochial or congregational." And the historian Mosheim says, "All the churches of these primitive times, until near the end of the second century, were independent bodies, none of them subject to the jurisdiction of any other. Each church was a little independent republic, governed by its own laws enacted by the people. For though the churches founded by the Apostles were often consulted in different cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is as clear as noonday, that all Christian churches had equal rights, and were in all respects on a footing of equality."

At the time of the Reformation, Luther

himself gave a most distinct avowal of the principle of Congregationalism. The historian Giessler says: "Both Luther and Zwingle were agreed that all ecclesiastical rights had their roots in the church as a congregation. They rejected all hierarchy, and insisted upon the universal priesthood of all Christians, so that the clergy were only commissioned by the churches, and ordination was only a formal call to office. Preachers must be elected and called by the congregation, and the congregation also has the chief supervision of the soundness of doctrine; it is also to determine all ecclesiastical arrangements, and to pass sentence of excommunication." Of course the term "congregation" is here used of the church only. Here I rest my argument, that the Congregational churches are the apostolic churches, or that the apostolic churches were Congregational. It is evident, I think, that "the local church is complete in itself, vested with all needful powers of discipline and government; the only ecclesiastical body established by Christ and his Apostles; sustaining relations of cordial fellowship with other churches, but independent of them in the final decision of all questions, and the adoption of all measures affecting the object of its organization." It enacts its own laws, decides its own creed; in a word, is perfectly independent. This, I believe, is fully taught in the New Testament, sustained by the history of the early churches, and the testimony of the Reformers. And these churches were not only independent, but also democratic; their decisions were made, not by bishops, pastors, or elders, but by "the multitude," by "the whole multitude," by "the many"; in other words, by the whole body of church members.

II. In the second place, we should labor to spread Congregationalism in America, *because of the perfect harmony between the Congregational church polity and our form of civil government.* This and most of my remaining arguments have a special reference to this country.

I call your attention now to the harmony existing between this church polity and the form of our civil government. It is a democracy in church and state,—a pure democracy in church, and a near approach to it in state. Glance for a moment at the different church polities in their relations to the forms of civil government. Let me pause here to say that, while under this head, as ever, I shall speak plainly my convictions, as is necessary in the argument, yet I do this in the spirit of perfect kindness and affection towards all denominations of Christians. In this survey we shall be struck with the fact, that, with the exception of the Congregational churches, there has been a strong tendency in the church to imitate the state. After the early simplicity of the church had been lost, there sprang up, under the absolute monarchy of Rome, the papacy, an absolute monarchy in church. At the time of the Reformation, the Established Church of England rebelled against the papacy, of which it had formed an integral part, and instead of an absolute monarchy, it established a limited monarchy like the civil government under which it lived. This form it still holds in England, and is the same in this country, as far as circumstances will allow.

The Methodist church ranges between an absolute and a limited monarchy,—approaching nearer to the former than the latter, differing from it only, or chiefly, in the fact that it has several monarchs instead of one. Its form approaches more nearly to the papacy than that of any of its sister churches.

The Presbyterian church copied after the aristocratic society about it. They rebelled against the right of the clergy to rule one another, and declared for the purity of the clergy, abolishing the different orders. But they raised another class from the body of the church, a few to govern the many. Thus the session, composed of lay members, which, except in a portion of the New-School branch of the church, are elected for life, and the clergy,

holding membership as a distinct class, governs the church. It admits, discharges, and disciplines members; in fact, holds the reins of government; and for its official acts is amenable only to the presbytery, the members of which are elected from and by the session, and this is amenable to the synod and general assembly, all the members of which bodies are elected by the ruling classes, and none of them, save in the first instance, and then generally for life, are elected by the people. Here then are three courts or orders, one above another, each with power to reverse the decisions of the former, and none of the three elected by the people, and yet all three have power to annul the acts of the only court or order that is elected by the people.

Now all these systems are outgrowths of forms of civil government unlike our own. The members of these churches may be in sympathy with civil democracy, but if they are, it is in spite of their church polity, and not because it teaches them that this is the best.

The Congregational churches, besides being the apostolic churches, are emphatically American churches, and this is the only church polity which is fully in harmony with the American form of government. And this harmony comes not from the fact that the church has imitated the state, but from the fact that the church gave the state its form of government. Herein the Congregational churches differ from all others. They drew their entire polity from the Scriptures, established themselves thoroughly upon the basis, "Call no man master," "And all ye are brethren," establishing themselves thoroughly upon the basis of equality; when a new government sprung up in the nation, they stamped their own principles upon that.

That church of which Hume says, while he hates it with all the bitterness with which the infidel ever hates Christian, "To this sect the English owe the whole freedom of their constitution,"—of whom

Lord Brougham says, "They are to be held in everlasting remembrance for the unshaken fortitude with which they have maintained their attachment to civil liberty; men to whose ancestors England will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us," — this church, having done so much for civil liberty in England, driven from her shores, took refuge in the wilderness of this continent, and here waited till the new nation had gathered strength to cast off the yoke of foreign bondage; and then, when, having done this, the nation sought a form of government for itself, this church gave it her own principles of liberty and equality, and thus her religious polity became the civil polity of the nation.

That I am not over boastful in this matter, and in a sectarian spirit claiming honors which do not belong to the church, I cite, as a disinterested witness, that most astute French observer, De Tocqueville, who traces our whole form of civil government back to its early town meetings, which were exact copies of the church meetings. It is also a fact in history that Thomas Jefferson, who was so prominent in framing our government, attended occasionally the meetings of a church near his residence, conducted on Congregational principles; and he said that it was the only form of pure democracy in the world, and that he thought it would be the best plan of government for the American colonies.

Now it is true there were men who exerted a great influence in ruling our government, who were members of other churches, and of no church; and yet it was largely from the Congregationalists that they derived their form of government. Thus in this nation the church formed the state, and not the state the church. The church taught and illustrated the principles which lie at the base of our civil government before that government was founded. And is it a matter of little importance whether the church continues to teach and illustrate these same

principles? If the declaration, "All men are born free and equal," is to stand as a principle of our civil government, is it not of importance that the churches under this government teach and practice the principle, "All ye are brethren." Liberty and equality are the watchwords of our nation. Liberty and equality are the words which the Congregational churches taught the nation, and with all deference I say it, they are the only churches which do by their polity, i. e. by their practice, teach liberty and equality.

When, therefore, we remember how potent has been the influence of our churches in forming the nation's government; the perfect harmony of their polity with that of our nation; and that man cannot well serve two masters at the same time, if attached to a monarchy or an aristocracy in church, he is certainly liable to lose somewhat of his attachment to democracy in state; remembering these things, does not our love of country, and our attachment to civil liberty, demand that we do all in our power to advance the interests of, and to spread throughout the land, democratic or Congregational churches.

III. The third reason which I urge why we should labor for the spread of Congregationalism in America, is *its peculiar adaptation to the condition of American society.*

In this country the Old and the New are strangely blended. At the East we have our old towns, where family names and family estates have been transmitted from generation to generation, and society seems planted upon foundations nearly as firm and fixed as in the Old World. Then, beyond the reach of rail-car or stage-coach, we have the newly planted settlements of the Western frontier. And between these two extremes of old age and new birth, we have all the stages of life, and, of course, a vast variety in society. And the church is, or ought to be, brought in contact with society in all its varying phases, and needs a polity adapted to all. Now the polity of the Congre-

gational churches is just as well adapted to an old and thickly settled country as any other, and is far better adapted than any other to a new country. In New England, where it possesses the land, it has vindicated its adaptation to society in its more settled and fixed condition. And now, in the peculiarities of independence and democracy, it has special advantages in a new country. Put a company of believers, no matter how small, into any one of the new settlements of the West; plant it, if you please, at the extremity of our new possessions, or on an island of the sea; cut it off by days, or months, or years even, from communication with the rest of the world,—these believers associating themselves together are a church with full power. They may put one of their number into the ministry if need be; they may have the gospel and all its ordinances; they may thus promote their own growth in grace, and labor efficiently in gathering souls to Jesus. No outside machinery is needed. All power is vested in the church. No pope, no diocesan bishop, no presiding elder, no presbytery, no conference or assembly,—nothing but the Christians are needed; that without which no machinery can make a church; that with which no lack of machinery can prevent its being a church. It is true that other churches may and do start in the same manner; but then they start as Congregational, and deed away their rights afterwards,—a clear proof that the Congregational polity is best adapted to a new country. When the general assembly of one of the Presbyterian churches was held in Chicago, one of the doctors of divinity, from the western part of New York State, reported that they had found a community in which were a number of Christians sufficiently large to constitute a church, but there was no material out of which to make elders; and that hence they had thought it best to organize it a Congregational church, and wait for the Lord to supply them with material for elders. Congregationalism was just adapted to

that community, when Presbyterianism was not,—a Presbyterian minister and a Presbyterian assembly being our witnesses.

Again, the other element of Congregationalism, its democracy, adapts it to another phase of American society, especially in these new settlements. Here, more largely than anywhere else, society is composed of incongruous elements. All classes of society, men with all sorts of notions, with a variety of prejudices and widely varying education, flock to the new countries. The religious elements are like the social and political. How shall these elements, the truly Christian elements, be combined so as to exert an influence, and gain for themselves the means of religious instruction and worship? The Episcopal church comes with its thirty-nine articles, and men must accept these, at least tacitly or by implication; the Presbyterian church comes with its articles filling thirty-three chapters; the Methodist with its book of discipline. The Congregational church comes with the Bible only, and tells these communities to exercise their own God-given right of freedom of conscience; and it says with Paul to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and when once the members of this community have taken Jesus for their Saviour and Master, and apply for church privileges, as Philip said to the eunuch when asked, "What doth hinder me to be baptized?" they say, "If thou believest with all thine heart thou mayest." In other words, it says to them, take Christ for your Saviour, and form your own creed, and associate yourselves in any way which seems to you best. It imposes nothing but acceptance of the Bible as the rule of faith and practice, and trust in the Lord Jesus Christ as the Saviour.

Now, in large communities, enough Christians to form a strong church may be found, all of whom believe thirty-nine articles, or thirty-three chapters of articles; but for a new community, saying

nothing of the principle, something more pliable is needed, or Christians cannot be bound together for religious purposes; and hence they must remain without the ordinances and religious worship, or form themselves into several weak churches, each struggling for life, often by necessity also struggling each for the death of the other. The Congregational polity, leaving the church to be its own judge of what is essential to its creed, and allowing all to have a voice and vote in the matter, is just adapted to this state of things.

And when we consider the vast amount of pioneer work which the church has to do,—society ever pushing its way into the wilderness, and the church bound to follow it with the gospel; and when we consider the need that the work be well done, and the need of men so that we cannot spare two or three to do the work of one; when we consider these things, and with them the fact that we have a church polity just adapted to this sort of work, certainly it becomes our duty to do all in our power to spread this church polity, to plant Congregational churches in all waste places, and in all places of commanding influence in our land.

IV. Another reason for effort to spread Congregationalism in America is found in *its harmony with the spirit of religious freedom.*

Freedom of conscience was one of the objects which brought the early settlers to this country, and it is an object which is sought by many who flock to our shores at the present day. And freedom of conscience is getting to have a wider meaning than freedom from the interference of civil government. Men are beginning to feel—the most earnest Christian men, too—that they have the right, and will have the privilege, of freedom of conscience in the church. That if they believe in the Lord Jesus Christ, and take Him for their Saviour and master, that they have a right to form their own judgment as to what the Bible teaches concerning minor matters pertaining both to faith

and practice, and especially concerning matters of which the Bible says nothing. Freedom of thought and opinion on questions political, scientific, philosophical, moral, and religious, is one of the marked and promising features of the present day, and particularly of our nation. Men are less inclined than they used to be to take opinions of any sort upon trust, and are more inclined to “prove all things,” even though they do not always “hold fast that which is good;” and Christian men are inclined to fulfill the whole text. The church must adapt itself to this spirit, or lose its power. And churches with plethoric creeds are doing this. In the Episcopal church it is required only of the clergy to believe all the thirty-nine articles; and probably there is not a church in the country that embraces men of more widely varying opinions on all doctrines contained in these articles, than this same church. Practically it ignores these articles so far as the mass of church members is concerned. The same tendency to ignore minor articles of faith, as conditions of church membership and fellowship, is seen in the effort to re-unite the Old and New Schools of Presbyterianism, while the very same doctrinal differences exist upon which they separated. And the rapid growth of this spirit is seen in the fact that the effort for union is made while those men active in the separation are still living.

Now in the Congregational churches, each decides for itself what shall be inserted in its creed,¹ and every member has a vote upon that decision. Holding fast the great essential doctrines,—God, Christ, sinfulness, and salvation by faith alone,—it leaves the churches and the individual members free. No man or body of men, save the majority of its members, can prescribe aught of faith or practice to the local church. Is it the glory of our country that it is a free country, where man

¹ Yet it is remarkable to see the great similarity in the more than one hundred creeds from different churches now within our reach, both as to forms of expression and substance of doctrine. — *Eds.*

may think and act for himself? Is religious freedom a boon worth battling for, and, failing to gain in battle, worth exile to secure? If so, then that church which plants itself upon the plain and essential doctrines of the Bible, and gives freedom of opinion to all its members, attempting not to force doubtful principles of metaphysics, politics, or morals upon any, is most worthy of an effort to defend and propagate; and that church is the Congregational.

V. The next reason which I urge for the spread of Congregationalism in America, is *its harmony with the present tendency towards Christian unity*. Since the Reformation, the tendency has been to multiply sects. The church seemed burst into fragments. Held together previously by an arbitrary power, so soon as this was broken, all cohesion seemed lost. This, doubtless, was a part of God's plan for developing the truth. It was a sort of division of labor, whereby more could be accomplished in the same time than by one workman or set of workmen attempting to learn or do the whole. Each one of these sects has been a moral workshop, where some one grand idea was molded, and rounded, and polished into perfect fullness and complete beauty. To one was given the grand old idea of God's sovereignty, and to another the equally grand and important idea of man's freedom. To one it was given to develop the beauty and harmony of liturgical worship, and to another the adaptation and power of a full heart and free lips. But evidently the day for these multiplied divisions is drawing to a close. The tendency now, especially in this country, is towards Christian union. To this the multiplied unions for Christian labor, unions national and local, bear abundant and pleasing evidence. Then, too, the Episcopacy, in some portions of our land, is shaken to its very center upon the question of acknowledging and co-operating with other churches. And the result is, that while a portion hold their "high church", or only church

notions, a very large and most respectable and eminently devout portion have placed themselves on a footing of equality with other Christian churches. Then the two Presbyterian bodies, or in fact some half dozen Presbyterian bodies, are at this very time planning for a complete union. And on all hands there is less sectarianism, and more Christian talk and preaching.

How are unions brought about among men who differ on religious questions? Simply by dropping non-essentials, and demanding assent only to the great and *saving* truths of the Bible, upon which nearly all Christians agree, and thus leaving men to judge for themselves on other matters. It is by dropping these non-essentials, or, what amounts to the same thing, the distinctive doctrines of denominations, the body of churches agree upon a creed which they will teach together. Thus the Sunday-school union, tract societies, and the like, are formed. Let us come down to individual churches. A company of Christians of different denominations is thrown together for a time, perhaps in the army. These Christians desire a church organization, so that they may be combined for work and have the ordinances. They consult together, adopt a very simple confession of faith, choose their officers, and generally manage all their affairs by a popular vote. In other words, they become a Congregational church. Every movement of this sort, — and there have been many of them in the army, in isolated communities, and in foreign ports, — every movement of this sort is pure, unadulterated Congregationalism. In fact, the Congregational polity is the only one upon which union is possible. Every other polity says, you must have this and that, and do thus and so. Congregationalism says, let us meet and agree what we will have and what we will do, taking only the Bible as our authority, and Jesus Christ as our Saviour. The one cuts the man to fit the bed, and naturally enough men protest and will not occupy that bed; while the other fits the bed to the man,

only caring that it have what is necessary to the soul's rest and salvation.

Hence comes the unsectarian character of Congregational churches, which among other churches is truly remarkable. They are ever foremost in all matters of union, and are ready to extend a helping hand to the weak of every Christian denomination. So ready are they for union and to aid others, that they have been sneered at as having nothing which they considered worth propagating. Time and again, in New England, have I seen a Congregational church paying more than half the expenses of a weak Methodist church, when that church was actually undermining and drawing from the strength of the Congregational. Not a few Methodist churches in New England are thus supported by churches which must die if they live and grow strong. And in all the towns where Methodist churches exist alongside the Congregational, they almost invariably call upon the members of the Congregational church for pecuniary assistance, as often and as freely as upon their own members. I myself was regularly called upon to contribute to the support of a Methodist church within a mile and a half of my own church. Then, again, go into the Presbyterian churches of the West, especially those of the New School, and you will find that not a few of their houses of worship were built with money raised from Congregationalists, and their ministers were born of, and educated by, Congregational parents; or, if not educated by their parents, then by Congregational charity. And this, too, not because they believe Presbyterianism the best, but because they are unsectarian, and, only so that they can save souls, will not mind the difference. I hardly believe that any educated member of other denominations will deny that the Congregationalists are more ready than any other body of Christians to unite with and assist other churches. And I, for one, would not have them less ready, though I would have them think more of their own glo-

rious polity, and do more to advance its interests. And the reason, or one reason, why I would have them do this, is because their polity makes them so unsectarian, and is so completely in harmony with the spirit of Christian union as manifested in our land to-day. Its polity, the independence of the local church and democracy, is the only one upon which a union is possible among thinking men who differ, and thinking men will differ.

VI. The last reason which I shall urge why we should labor for the extension of Congregationalism in America, is the broad one, that *each body of Christians works most efficiently for the cause of Christ through its own organization.*

If we did not believe that the Congregational polity were superior to any other, still, being in Congregational churches, we ought to labor earnestly for their extension, especially into the desolate regions of our land, because we can extend these better than any other. We understand this system, we are in sympathy with it, we are expected to take care of it, and if we do not, no one else will. And besides all this, the fact that we are allied to these churches cuts us off from efficient work in other branches of the church. Each church has its own work to do, its own mission to fulfill. While it may do much in a general way, it fails of its greatest usefulness unless it works through itself. I would say to every body of Christians, become Congregational if you can, but if you cannot, then push forward by all honorable means the interests of the church which you conscientiously believe to be right or best. And if Congregationalism suffers in the contest, it matters not, only so that Christ's gospel is more widely preached, and more souls are saved.

Under ordinary circumstances, the soldier's place for work is in his own regiment and company. He may join with others in a skirmish, in reconnoitering, or in repelling a sudden attack. But when the army is massed for defensive or offensive work, his place is under his own flag,

and there he is most efficient. The same is true of the army of Christ. And as the soldier looks upon the battle-worn flag which has been over him in all his campaigns, and feels a thrill of honest pride and enthusiasm for every bullet hole, bloody stain, and fluttering shred; and is ready, at the risk of life, not only to bear it against the enemy, but also to enter a hot contest with every other regiment on the same side, that he may plant it first upon the battlement where now floats the enemy's ensign; and in all this contest loses not one particle of his devotion to the nation's stars and stripes, or the cause for which he fights, but rather loves these more and dares more boldly in their behalf, because he loves his own regimental flag so deeply, and is so ready to dare for its honor, so would I have the soldiers in the great army of the Lord fighting for the world's redemption, each love his own battle flag, bear it boldly against the common foe, and enter into a generous rivalry with every other Christian regiment to plant it first upon every stronghold of sin and ignorance. And when there is noble daring, and hard work, and glorious success, even though my church falls behind, still I rejoice in the common victory, and admire the valor and endurance which belong not only to the denomination which shows them, but is the common property of the

one universal church of Christ. And here comes out again the chief motive of my sermon. I would arouse Congregationalists to the most efficient work. Therefore, I bid you to-day to look upon that old battle flag, first unfurled to the breeze by Christ, our Great Captain, who said, "Tell it to the church;" "Call no man master;" "All ye are brethren;" and which was borne by the Apostles and early Christians for two centuries, going on from victory to victory; and then, when brought forth from the darkness where for centuries it had been concealed, giving civil liberty to England, and, finally driven from her shores, borne by an exile band of brave and noble men to this continent, here to contend for, gain, and defend democracy in church and state, to wage battle against sin on fields to which it is peculiarly adapted, to stand for the defense and promotion of freedom of thought and opinion, and for Christian unity. I bid you recall all this, and associate it with the standard of Congregationalism as your regimental flag under Christ. And as you love and honor your church and the blessed Jesus, push this standard forward. Ever let it be found in the front ranks of Christ's army. On, on with it in a generous and loving rivalry with beloved Christians of every denomination; on with it to final, and complete, and glorious victory.

BIRTHPLACE OF AMERICAN LIBERTIES.

"THIS remote hamlet of Nottinghamshire, adjacent to the borders of Yorkshire, which now echoes to the whistle of the Great Northern Railway,—here, in the Old Manor House of SCROOBY (the outline of whose moat may still be seen from the platform of the station), this ancient hunting-seat of the Archbishop of York, the resting-place of Queen Margaret of Scotland, daughter of Henry VII., on her journey to Scotland, in 1503,—here, where disappointed Wolsey retired after his fall, to discover too late that fidelity

to God brings a higher and more certain blessing than the most devoted fidelity to an earthly king,—here, where Wolsey's royal rival, Henry, passed a night in 1541,—here, where James the First solicited of the Archbishop "that he might take his royal pastime in the Forest of Sherwood,"—in this very Manor House, or in one of its offices, met the simple, humble Separatist worshippers, ROBINSON, BREWSTER, and BRADFORD, the leaders of the Pilgrim band, and the founders of the civil and religious liberties of America."—*Benjamin Scott.*

DR. JAMES FREEMAN CLARKE'S "ORTHODOXY, ITS TRUTHS AND ERRORS."¹

BY REV. JOHN O. MEANS, ROXBURY, MASS.

THIS must be regarded as one of the most valuable contributions to theological literature made by Unitarians in this country. We feel greatly indebted to Dr. Clarke for the work he has undertaken. We take exceptions to many things he has written; we think he has made grave misstatements; there is not a little which it pains us to read; and of all this we shall speak freely by and by; — but, on the whole, the book is written in rare candor and kindness of spirit. The author proposes to find the truths, if truths there be, in the Orthodox theology. And certainly few writers have succeeded so well in stating frankly and honestly the views of opponents, conceded so graciously what may be claimed by adversaries, and been more free from carping criticism. The general handling of the material is able; the style is clear, attractive to the ordinary reader, as becometh the purpose of the book, though diffuse in portions, and lacking philosophical precision on subjects on which precision is of vital moment. There is a thoughtfulness and a freshness of treatment which is pleasing, and an impression of wide reading in various departments of science as well as of literature; and, we will add, a tinge of mysticism in discoursing of certain topics, which is not ungrateful, though somewhat unsatisfactory.

Taking the ground that a system of doctrines cannot have prevailed so long, and been so generally accepted by such variety of believers of so fair intelligence, without having a substantial basis of truth, Dr. Clarke endeavors to discover what this basis of truth is. And for this

purpose, after a chapter of introductory criticism upon the term Orthodoxy, — one of the weakest portions of the volume, — he proceeds in successive chapters to examine the Principle and Idea of Orthodoxy; Naturalism and Supernaturalism; Miracles; the Inspiration and Authority of the Bible; the Doctrine of Sin; of Conversion and Regeneration; of the Son of God; Justification by Faith; the Atonement; the Divine Decrees of Calling, Election, and Reprobation; Immortality and the Resurrection; Christ's Second Coming; Death and Judgment; Eternal Punishment; the Church; and, finally, the Trinity.

In regard to all these doctrines, we may say here, — except, possibly, Inspiration, in which he is not far behind Tholuck and Neander; and the Atonement, in which he holds with Dr. Bushnell; and the Resurrection, of which he makes nothing more than Professor Bush does; and Christ's Second Coming, and Eternal Punishment, utterly denying the last in any ordinary sense; — as to all the other doctrines, his conclusion is that our old Orthodox view is substantially correct. The kernel is sound, but the husk of statement and definition defective. Allowing modifications in the formulas, it is surprising and gratifying to find him so inwardly in agreement on not a few such vital points as that of a Supernatural Revelation, the Doctrine of Sin, Regeneration, Justification, and the Divine Decrees.

We mark one singular and important omission. Nothing is said specifically of the doctrine of the Holy Ghost. Except a few words in treating of the Trinity, we have no means of discovering his view of this momentous truth.

One instructive feature of Dr. Clarke's

¹ Orthodoxy, its Truths and Errors. By James Freeman Clarke. Boston: American Unitarian Association. 1866. pp. xii. 512. 12mo.

book is that it may be regarded as an exposition of the theological opinions of the highest type of the Evangelical Unitarians of to-day, for while in one or two aspects the author possibly belongs to the left wing, in the main he represents the extreme right.

It would seem that the scholarship of our Unitarian brethren does not lie in the specific region of theology; or if it does, that they do not let the fruits of it appear in scientific expositions of their views. We are singularly destitute of proper theological treatises from them. That their contributions to general theology should be meager may be perhaps owing to an impression among them that enough has already been done in this direction. But it would be supposed that at least in the form of polemics, or as bodies of divinity for the use of students, or as lectures, their specific doctrines would be more fully set forth. We recall no treatise which may so fitly be deemed a Unitarian body of divinity as this. In examining the Orthodox view, Dr. Clarke very fully, and generally very clearly, states the Unitarian doctrine on each subject. And while he speaks for himself only, his volume bears the imprimatur of all that is authoritative among Unitarians; is, in fact, issued by, and with the express sanction of, — we so understand it, — the American Unitarian Association. The opening sentence states that it "is offered to the religious public by the government of the American Unitarian Association."

That the views presented are concurred in by the majority, or by the controlling forces of their ministry; or that these statements do not greatly differ from the notions dominant among the younger men, we should be very glad to know. We look upon it as in fact one sign, and a pleasant sign, of a reaction from what they call the radical theology, — radical even to them, which seems to mean materialistic humanitarianism. The very idea of seeking for truths in Orthodoxy signifies that some of the denomination

have swung as far off as they wish to go, and are looking back instead of forward. And the temper and momentum of this volume is wholly against the extraordinary looseness which seems to threaten utter destruction to Unitarianism as a religion.

On some fundamental points Dr. Clarke writes with unusual perspicuity and vigor, and has done a good service to our common Christianity. Thus, it is difficult to find anywhere a better statement for the present time of the vital question of the possibility, the necessity, the reality of a supernatural revelation. He says some things we should not say. He makes some admissions we think not called for. But he throws the weight of his learning and of his logic in favor of positive, special, divine, miraculous revelation.

A critic in the *Bibliotheca Sacra* says of Dr. Clarke's theory of miracles, that Orthodox divines "will be well nigh unanimous respecting it," and will "be dissatisfied with his manner of representing" their view. Now it is proper to distinguish between the *fact* that miracles may be, and have been, wrought, *what specific events* were miraculous, and in what respects miraculous, and what *use* miracles serve. As to the last, Dr. Clarke does not think they are now of service in attestation of Christianity. "Christianity," he says, "does not rest necessarily on the physical miracles of Christ, but on his moral miracles, which no one has ever or can doubt." "We don't really believe Christianity on the ground of miracles, but we believe miracles on the ground of Christianity." And though we differ from Dr. Clarke somewhat, and certainly should not use some of his expressions, all will admit that these statements are true in a sense; and it is fair to confess that Archbishop Trench, and many of the latest writers on miracles, agree with him entirely.

As to what specific events were miraculous, and wherein the miracle lay, we object to some statements. He puts an extraor-

inary, and we think utterly unwarranted, interpretation upon the resurrection of Jesus. This, however, is a peculiarity of his doctrine in regard to the resurrection of the body in general, rather than in regard to Christ's resurrection. He thinks our Lord's miracles were natural for Him, and adds "that under the same conditions they could have been done by others, and that they are probably prophetic of a time when they *shall* be done by others,"—which last, bold as it sounds, is only what Christ himself predicts. "Under the same conditions," involving like fulness of divine power, would not miracles be natural to Christians?

Apart from exceptional statements,—as to the historic truth and the credibility of the gospel miracles, as to the possibility and inevitable necessity and propriety of them, which is the point really in debate between believers and unbelievers,—Dr. Clarke's reasoning is clear, cogent, and conclusive. And his definition of a miracle, as something not necessarily contradicting, or even contravening, but superseding ordinary laws, coming in upon them from above,—in his words, that "besides the forces which are at work regularly in the world, there are other forces outside the world which may from time to time come into it,"—this, we believe, is all that it is necessary to prove; it is substantially the definition of Trench; and Dr. Philip Schaff, in his admirable and most orthodox book on the person of Christ, states it as the commonly received view of Orthodox divines. And we believe he speaks truly.

Dr. Clarke's volume will have its largest circulation among Unitarians; it is intended and adapted specially for them. They know that he has waded through all the bogs and quagmires of German rationalism. After his deepest personal experience, in his clearest spiritual insight, his testimony is decided and emphatic in favor of a supernatural Christianity. And in this respect his work is of great value.

It is of value also for his setting forth with such clearness man's natural depravity, and the absolute necessity of a change of heart which shall reach the foundations of character. He makes indeed a distinction between depravity, and that which involves guilt. But it scarcely differs, if it differs at all, from what goes by the name of New-School theology on this point. It has not been usual of late to meet with such sentences about sin in Unitarian writings as those following:—

"Orthodoxy believes man to be diseased. Liberal Christianity regards man not as in a state of disease, and needing medicine, but as in a state of health, needing diet, exercise, and favorable circumstances, in order that he may grow up a well-developed individual. It regards sin not as a radical disease with which all are born, but as a temporary malady to which all are liable. . . . Man's nature it regards not as radically evil, but as radically good; and even as divine, because made by God. . . . We regard Orthodoxy as substantially right in its ideas of sin as being a deep and radical disease."¹

"But the question recurs, is there only one kind of sin, namely, voluntary and conscious transgression of God's law, originating with the individual himself, and in the moment of committing it, by means of his free will, which is its only seat? Or is there sin which is a tendency in man's nature, something permanent, involuntary, of which he is not conscious, and which has its seat not merely in the will, but in the desires and affections? To this question liberal Christianity has commonly said 'No,' and Orthodoxy has said 'Yes.' And on this point I concur with Orthodoxy."²

"My nature I find to be diseased,—not well; needing cure, and not merely food and exercise."³

"Sin, as disease, began with the first man, in his first sin, and has been transmitted, by physical, moral, and spiritual influences, from him to us all."⁴

"A tendency towards evil is thus introduced into the world by the transgression of

¹ Page 134.

² Pp. 134, 135.

³ Page 138.

⁴ Page 139.

the first man. And this tendency to death, or estrangement from God, must go on increasing, unless some antagonistic principles can be communicated to the race. This is actually done by Jesus Christ."¹

And hence he sees the need of supernatural regeneration, which he makes to be Christ's working.

"The gospel of Christ, as we understand it, undertakes to effect an entire change, a radical reformation, in human character. . . . This wonderful change which takes place in the profoundest depth of our nature, under the influence of the gospel,—this great event of life, which forms the turning-point of our being and history,—is called in the New Testament the new birth. . . . We need just such a change as is here described,—a radical one, not a superficial one. Those who are most pure in heart and most blameless in character (spotless children, as they seem to us, of a heavenly world) feel their need of this change, no less than do the profligate and openly vicious."²

"We might conquer the sin which most easily besets us; we might conquer our inherent evil tendencies, and outgrow them, if we really wished to do so; but the deepest of all evils is a want of love for God and for goodness. We know that we ought to love and obey God; but our heart is alienated from Him. . . . This shows a terrible estrangement of soul from God. The veil is on their hearts, not on their minds."³

"There are some preachers who do not know how great an evil sin is, and would not know what to do for a penitent and anxious soul which really saw the greatness of its needs."

In the chapter on Conversion, he states very fairly and strongly the Orthodox view; how we have new convictions, new affections, new aims, new hopes, new joys. Nature is new, life is new, the Bible is new, the future world is new; and adds:—

"The experience of the whole church, the biographies of the saints in every denomination, assure us of the substantial truth of this

description. Even those who do not expect such a change, nor believe in it, often come to it unexpectedly. In the course of each one's experience as a Christian minister, though he may never have insisted on the importance of sudden changes, and though he may be no revival preacher, he must have known numerous instances of those who seem to have passed from death to life in the course of a day or an hour."⁴

"Orthodoxy declares that this regenerate state is the result of faith, not of works, and that faith is the gift of God. Yet Orthodoxy calls upon us to repent and be converted, that our sins may be blotted out; and herein likewise Orthodoxy follows the Scriptures."

He distinguishes between conversion as the act of the sinner, and regeneration as the work of God. God commands the first, but he bestows the last. But, very strangely, he holds that conversion is an instantaneous, regeneration a gradual, change. Men may be truly converted, he thinks, but not regenerated; may be converted time and again, but only once regenerated, and that for ever.

"The inflow of life, when begun, cannot be begun again. When God has touched the heart with his love, it is forever lifted by that divine experience beyond the region of mere law. And herein lies the basis of the truth in the doctrine of the 'Perseverance of the Saints.'"⁵

These chapters are written with a fervor and depth of feeling as though he were uttering his own heart experiences, and we may hope they will take hold of the hearts of many who read them. They lead naturally to profound views of the need of justification by faith, which also he distinctly asserts,—the need, and that it is only by faith, not by works. While not consistent throughout on this doctrine, the stress he lays on Christ, and what He does for us, and in us, and how it is not even faith, as a work, that justifies, makes us wish that some who suppose they hold the truth on this point would sit at this Unitarian's feet.

¹ Pp. 145, 146.² Page 153.³ Pp. 156, 157.⁴ Page 177.⁵ Page 182.

"Is it not thought by many Orthodox Christians that in order to be justified and have peace with God, through Jesus Christ, it is necessary that a person should experience certain feelings, beginning with a sense of guilt, a fear of punishment, and passing into a state of hope and assurance? And, accordingly, men make it a work, and labor to have those feelings in the precise order and manner, and, until they can experience these feelings, believe that they can have no access to God. As before, we do not mean that these feelings are unimportant, but only that we should not try to work ourselves up into certain feelings in order to be just before God. It is faith in Jesus which is the *source*, not the *result*, of piety as well as of holiness. . . . God does not forgive us because we have had the right feelings, but that we may have them."¹

In his criticism of the Orthodox doctrine of Divine Decrees, Election, and Reprobation, he simply stands where Dr. Olin, or Dr. Whedon, or any good Methodist stands. For all practical purposes, he believes them.

Indeed, on doctrines in which he is at more positive variance with the older theology, there are admissions and concessions which are very instructive. Thus, he finds a demand in the soul for an atonement, and believes one has been made, and that it is in the life and works and death of Jesus, — most specifically in the righteousness and sufferings and death of Jesus.

As to the nature of the atonement, and how it works, he nearly agrees with Dr. Bushnell, though he is much less offensive in his dissent from the generally received doctrine, — is hardly so distant from it. Some of his expressions logically lead to the necessity of satisfaction to divine justice, as the point of moment, so that if he did not expressly disavow such an inference, and declare in so many words that he does not believe this, one might naturally conclude that it was his innermost judgment. For, he says, conscience demands punishment of sin.

"It condemns us for not doing right, even when we have no power to do anything but what is wrong."² "We have broken God's laws; we feel that He must be displeased with us."³ "To tell men to do their duties that they may be forgiven, is to tell them to do what they have no power to do."⁴ "We feel that there is a real difficulty in the way of forgiveness; as if something else were necessary besides repentance; as if some compensation or reparation should be made somehow to the offended law of God, and to the aggrieved holiness of God."⁵ "The human voice of conscience is always saying that God ought not to forgive us without some reparation made for the injury done to Himself, to the universe, and to ourselves."⁶ "Conscience tells us that we are not fit to be forgiven; that it would be wrong for God to forgive us."⁷ "The atonement is made to the divine justice; but not to distributive justice, which rewards and punishes, but to divine justice in its highest form, as holiness."⁸

Dr. Clarke does not agree with some of his brethren, that Orthodoxy is passing away, much less that it is becoming merged into, or swamped by, liberal Christianity. "Confuted, as we suppose, over and over again, by the most logical arguments, it stands firm and goes forward."⁸

He takes special pains to deny that there is any ground for the old slander that we teach the perdition of infants. "Both schools of theology, old and new, hasten to say that infants are not to be damned."⁹

Instead of raking up or nosing after repulsive morsels, the whole scope of the book is honestly to bring to light what is worthy of faith in Orthodoxy. And yet, with so much of value, we think there are faults, grave faults; and we do not have to hunt for them, — they force themselves upon our notice. We must dwell upon some of them.

The word Orthodoxy occasions Dr. Clarke much trouble. He objects to it at

¹ Page 229.

² Page 217.

³ Page 233.

⁴ Page 248.

⁵ Page 4.

⁶ Page 220.

⁷ Page 246.

⁸ Page 248.

⁹ Page 171.

the outset as an assumption, demonstrates that there is no such thing as Orthodoxy, and then proceeds, for five hundred pages, to criticise the nonentity. Our own judgment is, that it is the Unitarians who speak of us as the Orthodox, not we who offensively style ourselves so. And that popularly, in this part of New England, the word is a term of reproach. It seems to us that the term "Liberal Christian," which our friends have assumed, and inscribed on their banners, and some of them are in the habit of flaunting it in our faces,—a term we not only do not apply, but think not specially appropriate, certainly not distinctively to be monopolized by them,—is much more liable to criticism. And we confess to surprise that Dr. Clarke puts this allegation of Phariseeism in the forefront of his volume.

The infelicity of old associations has affected his use of the term, to the decided injury of this book, and taken the volume out of the place it might occupy, as a broad and scholarly examination of the doctrines in which the Unitarians have separated from the prevalent belief of the Christian world, and narrowed it down, practically, to a criticism of the doctrine held by that single denomination of Congregationalists, from whom New England Unitarians cleaved off, who are known about here as the Orthodox *par excellence* or *par infamie*. While in his large definition of what he intends by Orthodoxy, he includes Congregationalists, Presbyterians, Methodists, Baptists, Episcopalians, Lutherans, the Reformed Churches of Europe, and even Roman Catholics, and goes on for a while with this comprehensive and first use of the word, by and by he drops down and confines his strictures to one single branch of the Orthodox. And he does this over and over again. In spite of well-meant intentions for a wide comprehension of meaning, the spell is too potent, some fatality overcomes him, and we find that Orthodoxy is a synonym for Calvinism, or even some single type of New England Calvinism.

We doubt if there is any intentional shifting of meaning in this use of his main term. We do not complain that Dr. Clarke has done practical injustice by so doing; he seems to be unconscious of it. To one thing he is steadfast; while, in this page, Orthodoxy includes nearly all, and in the next page the Methodists and Episcopalians are counted out, and on another page they are counted in and the Roman Catholics excluded, as the argument demands,—he never fails to use the term so as to bring under it our New England Calvinistic Congregationalists. Perhaps Dr. Clarke secures a more practical result upon his home readers in this way. But it impairs the logical, scholarly value of his undertaking, and it would have been better to have started from this basis, and not have attempted the larger and more generous scheme.

It is a more serious objection to the volume, that while reverent in tone, and insisting valiantly upon supernatural revelation, there is, to our apprehension, a strong, violent undercurrent in disparagement of the Bible. Dr. Clarke sets it above, far above, all other books,—as did Theodore Parker. He pronounces a scholar's eulogy upon the Old Testament in comparison with the Zend-avesta and the Vedas, the books of Confucius and the laws of Menu. But he has no more confidence in the books of Moses than Mr. Parker had. And the inspiration he so eloquently maintains will not save to him even the Gospel of Mark, or the Acts of the Apostles. Some men have, the Apostles he believes had, a clearer and deeper insight into religious truths than most men; they have been into spiritual regions where most men have not been. In virtue of a spiritual insight almost supreme, they have written these books; they are inspired. But he limits their inspiration to their inward sight of truth. It does not attend their expression of it. Because they see clearly they can tell it more truly. But in telling it, they are not specially assisted.

They are as liable to err as any men. He says expressly that Paul and John were liable to err in matters of statement, and did err;¹ that the writers of the Bible were not inspired to teach history, and that the history of [in] the Bible may certainly be erroneous.² Then, of course, as the gospels are purely historical narratives, they must stand on a level, as to credibility, with Herodotus and Livy.

That the tendency of such views is to destroy confidence in the general trustworthiness of the Bible, and to the habit of crediting them when they coincide with our notions, and discrediting them when they do not, seems evident. It is apparent, we think, in Dr. Clarke's handling of proof texts.

We regret to name, as another blemish, that the author, with all his candor, is guilty, in not a few cases, of great misrepresentations, and of imputing views which are mere inferences, and which inferences we expressly disclaim. Thus, in representing the stress which is laid by us on the doctrine of the atonement, he writes as follows:—

"If a man shall lead a life of purity and goodness, but expresses doubts concerning this doctrine, his Orthodox friends will have scarcely any hope of his salvation; but if the most depraved criminal, after a life steeped in wickedness, shall merely say on his death-bed that he hopes to be saved by the atoning blood of Christ, he is thought immediately to be on the fair way to heaven. No matter how good a man is, if he does not accept the Orthodox language on this point, his friends *fear* for him; no matter how bad he is, if he does accept it, they *hope* for him."³

And there is a passage still more painful to read in his summary of the doctrine of Decrees. After reciting the several points from the Assembly's Catechism, he adds:—

"This statement is contained in the creed of more than three thousand churches in the United States. So far as it is believed by

those who profess it, it conveys the idea of a God who is pure will,—a God, in short, who does as he pleases,—saving some of his creatures, and damning others, without reason or justice. He does not reward virtue, nor punish sin, but scatters the joys of heaven and the torments of hell out of a mere caprice, as an Eastern despot gives a man a purse of gold, or inflicts the bastinado, without reason, simply to gratify his sense of power. The essential character of such a Being is arbitrary will, and this creed of Calvinism places an infinite caprice upon the throne of the Universe, instead of the Being whom the gospels call our father."⁴

If Dr. Clarke chooses to say, "This is, in my apprehension, the logical and just conception of God, according to the Catechism," ought he not to add, in common fairness, "As good logicians as I am, however, and as honest thinkers, utterly deny such inferences; and there is not one member of those three thousand churches, according to my belief, who, whether it be the logical deduction of the articles of the Catechism or not, does not shrink with horror from any such representation of God"?

But Dr. Clarke declares not only that his inferences are logically just, but that they are accepted and believed by us. He says the Catechism *conveys* to those who believe it this idea of God. In other words, that this awful representation is absolutely received, acquiesced in, assented to, by so many thousand Christians.

We are compelled to fear that there is a general impression among Unitarians that this blasphemous caricature of our faith is what we positively believe, or try to believe, or ought to believe. And it is largely owing to such statements as this from their learned, and thoughtful, and devout men. We think it a sad blot upon our common Christian charity, that this foul prejudice should be perpetuated. There were signs that it was mitigating. We are pained that Dr. Clarke should even unconsciously aggravate it. Are we

¹ Page 105.² Page 238.³ Page 111.⁴ Page 238.

doing him injustice? and is it possible that, though "pawing to get free," he himself is still partly in the antediluvian slime of Egypt, and really supposes that the Catechism conveys to us such an idea of God?

We make large allowance for rhetorical expressions when writers are deeply stirred, and as Dr. Clarke absolutely loathes the doctrine of eternal punishment, we are prepared for vigorous sentences. But we were not prepared for his statements, that in our doctrine "there are no degrees of suffering;" "no allowance is made for ignorance or want of opportunity; for inherited evil, or evil resulting from force of circumstances. The purest and best of men who do not believe the precise Orthodox theory concerning the Trinity, sit in hell side by side with Zinghis Khan, who murdered in cold blood hundreds of thousands of men, women, and children, marking his bloody route by pyramids of skulls. The unbaptized child who goes to hell because of the original sin derived from Adam, is exposed to God's wrath no less than Pope Alexander VI., who outraged every law of God and man. This is the doctrine which every denomination and sect in Christendom, except the Unitarians and Universalists, maintain as essential to Orthodoxy."¹

It would seem as though this last statement would make him catch his breath, and ask, "Have I not spoken unadvisedly with my lips? Is this the true representation of the opinion of all Christendom except our select few? Have I not declared, on a previous page (171), that both schools of theology, old and new, hasten to say that infants are not to be damned?"

We think Dr. Clarke will feel that he ought not to have forgotten himself and the truth to this extent, even though excitement, like the frenzy of a Pythoness, had overcome him. And we think his calmer judgment will tell him that it is

unseemly, and not less so that he takes up the slander from Catherine Beecher, to call Dr. Payson "a poor, infatuated parent, who tormented his little child, from three years of age till she was thirteen, by keeping her on this spiritual rack, all because of a false view of the passages concerning regeneration in the Bible."²

Does Dr. Clarke consider it fair to cite tainted authors in order to prove what Orthodoxy is, or to prove that the Orthodox agree with him? When men are confessedly heterodox on specific points, though ranking among Orthodox on other doctrines, are they to be called into court as Orthodox when these very points on which they differ are in question? We are surprised that he brings Dr. Bushnell forward as an Orthodox witness on the atonement, and Olshausen on eternal punishment.

There are indications that this volume was composed at intervals of time, so that the author did not hold in mind, in preparing one passage, what he had said in other passages, or, possibly, material of sermons has been wrought in, and the joints are not well made, and do not fit together. The result appears in various inconsistencies and self-contradictions.

Thus, when arguing against the infallibility of the Bible, he says, "Paul and John erred in regard to the speedy coming of Christ."³ But when arguing for his peculiar views of the meaning of Christ's coming, he says he "admits that the apostles expected his speedy coming; but we think they were not mistaken, for he did come. The apostles were wrong to suppose, if they did suppose it, that Christ was to come in their day in the air, in an outward physical fashion. . . . Christ never came so, and he never will come so. The only coming of Christ possible is spiritual coming, for Christ is spirit. He did come, therefore, in the days of the apostles, in the great access of faith and power in their own souls, and in the souls of

¹ Pp. 357, 358.

² Page 189.

³ Page 105.

those whom they converted."¹ "They had a right to expect Christ's coming in their day; and in the main fact were not mistaken, however they may have been deceived, in taking too outward a view of the attending circumstances. For if Christ's coming did not take place in their day, not only were they themselves mistaken on a most important point, but Jesus was mistaken likewise."²

While earnestly protesting against the views of Professor Mansel about our inability to know God truly, Dr. Clarke makes the very statement for which Mansel is denounced. He is denounced for teaching that our notions must not be made the measure of heavenly things; that, for instance, what seems to us unjust, may not really be unjust in the heavenly world. But Dr. Clarke himself says, "We can conceive of angels so high up as to be above the moral law, in part of its domain, not capable either of common virtue or of common sin, according to *our* standard of morality, though perhaps under some higher code of ethics."³ And in arguing against the need of a satisfaction to divine justice, in a true sense, while admitting that conscience demands it, he maintains that conscience is wrong here. "It transfers to God's justice the ideas of atonement which human justice has given to it. But God's justice is not like man's."⁴

But beyond what seem to us misrepresentations, and inconsistencies, and contradictions, there are portions of this volume which contain what we deem alarming errors. It seems to be a tendency of rationalistic theology to make men careless in uttering chance vagaries which happen to come to mind, without stopping to see if they are really true and ought to be cast loose upon the world. We do not think Dr. Clarke would seriously teach that "Intelligences like Mephistopheles or Satan have sunk so low in sin as to have

lost the perception of right and wrong." And that there are "Men like brutes, who are below the moral law."⁵ But not a little of the unsettling of men's minds on moral questions is due to this sort of talk.

And we are astonished to find him arguing to prove that "the previous religions of our race,—Fetichism, Brahmanism, Buddhism," and the rest, "proceeded from the same creative mind" as Christianity, "according to one creative plan. Christianity should regard them humanely, as its fellow creatures." "Why should it be put into antagonism with the religions which preceded it? These are also creations of God, not the work of man." "As other animals prepared man's way on the earth, so the ethnic religions prepared the way for Christianity."⁶ "These fore gleams of Christian truth irradiating the night side of history, are all touching proofs that God never leaves Himself without a witness in the world, or in human hearts." For ourselves, we are pained to find such a night side in this intelligent Christian soul.

It seems to us that there is a great deal of playing fast and loose on important truths. Having put things strongly, he takes them back again, or makes them of no consequence. He takes decidedly the position that a right faith is essential,—that it is the basis of love and obedience. But shortly, it is the sight of truth, not the statement of truth, that is of consequence. So truth in the shape of doctrines he discards.

And the general drift of the book, we fear, is to make men indifferent as to their reception or rejection of the truth. Instead of deepening the sense of religious responsibility, great pains seem taken to make the mind easy. This appears pre-eminently in the discussions touching immortality and the judgment.

Dr. Clarke's strongest endeavors are not for Unitarianism, but Universalism. In fact, he can only be called a Unitarian by

¹ Page 237.² Page 229.³ Page 44.⁴ Page 247.⁵ Page 44.⁶ Page 54, 55.

accommodation of language. His arguments against the Trinity are against the formal statements. He believes it, in a certain sense. There is, he says, "an essential truth hidden in the idea of the Trinity. While the church doctrine, in every form which it has hitherto taken, has failed to satisfy the human intellect, the Christian heart has clung to the substance contained in them all."¹ For himself he comes about to Sabellianism.

The difficulties which he alleges against the formal Trinity lie precisely against his doctrine of Christ's personality. The difficulty of defining, the describing by negations, the impossibility of framing a precise formula, which he alleges against the Trinity, any one might allege against what he intimates as his doctrine of Christ. We cannot pronounce what his doctrine is. He says Christ is not Supreme God; and not mere man; and not angelic. He disavows Arianism and Nestorianism. He asserts that Christ had two natures, a divine and a human. He also maintains that he had but one person.

Dr. Ellis, in his *Half Century of Unitarian Controversy*, says² that "Unitarianism stands in direct and positive opposition to Orthodoxy on three great doctrines, . . . namely, That the nature of human beings has been vitiated, corrupted, and disabled in consequence of the sin of Adam, for which God has in judgment doomed our race to suffering and woe;"—and all but this last sentence Dr. Clarke believes, and we are not sure that we should except the last sentence:—"That Jesus Christ is God, and therefore an object of religious worship and prayer;"—and Dr. Clarke seems to believe the first part of this, only denying that Jesus Christ is an object of worship:—"That the death of Christ is made effectual to human salvation by reconciling God to man, and satisfying the claims of an insulted and outraged law."—And as to this, Dr.

Clarke is in agreement with Dr. Bushnell, and so far a Unitarian. But certainly Unitarianism gains no reinforcement from Dr. Clarke's undertaking. It is in favor of Universalism that most is attempted by him.

His doctrine of the last things may be stated briefly. At death there is evolved from the corpse a spiritual body, which has been the true body all along. This, informed with the living soul, rises into another sphere. And this is the resurrection of the body. The visible body returns to dust, no change for it. And then there is to be no coming of Christ in visible manifestation. He comes, is coming constantly, as his truth, his spirit visits the soul. There is to be no visible, outward judgment. The judgment is constantly going on. As we are brought face to face with truth, that judges us. It rewards or condemns us. If we accept and obey, we pass to the right; if we reject and disobey, to the left. Besides the judgment now going on, hereafter, in another world, the same process will continue. Souls will have truth come before them, will reject or accept it, and suffer spiritually, or have spiritual enjoyments, as they accept or reject. This will go on till, by long discipline, every soul will come to acknowledge and obey the truth. Then suffering ceases.

Now we will not stay to confute this theory. But we will say one or two things about it.

It is a very pleasant theory for wicked men. They will not dread this sort of suffering.

"According to this better view, which alone can commend itself to minds of any large range, future judgment is simply the act by which God shows to a man the truth concerning himself so that he can see it." "Eternal suffering is the suffering of eternity, as distinguished from temporal suffering, which has its root in time. Eternal punishment is the punishment which comes to man from his spiritual nature. When the Lord turned and looked on Peter, Peter went into eternal suffering. He saw his own guilt, and

¹ Page 436.² Page 46.

the infinite goodness of his master at the same time. The one produced penitence, the other hope."¹

Thus, so long as we refuse to believe in and admit the truth which God presents to us, we are punished. But this punishment has no suffering. Suffering begins, so far as we can perceive, in the instant of our repenting. So long as we do not yield to the truth, we do not suffer. In the yielding we find it, and feel penitent and suffer at the same moment. Why then should any yield?

At any rate, there is nothing more and nothing worse hereafter than the spiritual distress which sin occasions now. But is it not true that increase of wickedness makes men insensible to spiritual distress?

Dr. Clarke illustrates his meaning by what took place when Jesus was condemned. And by his own statement, the suffering of sinners is like the suffering, not which Christ endured, but which Caiaphas and the Pharisees endured. "When he was on trial before Caiaphas and before Pilate, they were on trial and not he. When they sentenced him, they condemned themselves. Caiaphas and the Jewish priests, Pontius Pilate and the Roman soldiers, Judas Iscariot, the Jewish people, each in turn, received their sentence and passed to the left hand." In going to the left, how much did they suffer?

¹ Page 380.

We say this is a very pleasant theory for wicked men. It has only one drawback for them: it will be hard for them to believe it. And the harm from Dr. Clarke's views is, not that men will intelligently examine them, and then discard their old doctrines; but that they will say, Dr. Clarke has proved there is no hell, and we will risk it.

The worst part of the volume is the closing part. And we are grieved to have sorrow and almost indignation as the final impression.

And yet, taking account of the whole, we are thankful it has been written, under the circumstances. There is nothing more instructive than to see how our views appear to thoughtful men who differ from us. If, weighing their objections as stated in all the force they can state them, we remain convinced that we are right, our faith is the stronger. If they chip off some things which are excrescences, we should welcome their work. There is likely to be something of moment in candid objections; in form if not in substance our views may be improved by this friendly hammering. We should like to see an examination of the Unitarian doctrine from the Orthodox position, conducted with as great impartiality and kindness, with equal learning and eloquence and beauty of amplification, and a more critical judgment and a closer logic. We need to be taught from every quarter. We think our friends need teaching also.

ADDRESS OF THE COLONY OF MASSACHUSETTS TO CHARLES II.

"To enjoy our liberty, and to walk according to the faith and order of the Gospel, was the cause of us transplanting ourselves, with our wives, our little ones, and our substance, choosing the pure Christian worship, with a good conscience,

in this remote wilderness, rather than the pleasures of England with submission to the impositions of the hierarchy, to which we could not yield without an evil conscience. We are not seditious to the interests of Cæsar."

THE FIRST CHRISTIAN WORSHIP IN NEW ENGLAND.

IN the number for January, the Rev. Mr. Cushman has done a good service for the ecclesiastical history of New England. He has gathered up much information on the Christian worship by the early adventurers to the region now known by that name, before the chartered colony was organized and settled at the mouth of the Kennebec. He deserves much credit for his diligence in collecting and presenting this array of facts to show the disposition then entertained in European countries for the instruction of their pioneers, and for evangelizing the savage tribes in these "forests primeval."

But in doing this valuable work he has fallen into some errors, the correction of which, by a friendly hand, I am sure his love of truth will make welcome.

In regard to the language of Judge Bourne, in his address at the Popham commemoration in 1864, which has formed the starting-point of his communication, he misunderstands the meaning of the assertion made. The judge spoke of the religious services at the mouth of the Kennebec, as the first "on the shores of New England." This statement is true; for he meant precisely what he said. He did not deny services on islands and on shipboard, as no one can who knows even a little about the history of this part of our country. He uses the word "shores" just as does Mr. C. in his article, where he speaks of Gosnold and his company, "when they left the shores of Old England." The two quotations stand in an explanatory contrast with each other.

It is worthy of remark, that Strachey makes a distinction like the one here noticed. In speaking of the first sermon preached by Mr. Seymour, he writes, that on "Sunday the chief of both the ships, with the greatest part of the company, landed on the island where the cross stood." But in speaking of their subsequent occu-

pation of the territory, he says, "They all went ashore, and there made choice of a place for their plantacion;" and twice afterwards he records that "they all went ashore," and "all went to shoare," at the same place on the peninsula.

Mr. C. refers to the worship on DeMont's Island (Neutral Island) as "after the Puritan order." But this could hardly have been. There was an ecclesiastic in the colony, named Nicholas Aubri, "a man of the church." That he was an adherent of the Church of Rome is evident from the fact, that when he was on shore near the Bay of St. Mary, he had strayed from his companions, and was lost for several days. One of them, whom Lescarbot calls "a certain one of the pretended reformed religion," — that is, "Protestant," as we should say, — was accused of having killed him; because they had previously quarreled about "the said religion." If Aubri had not been a Roman Catholic, there would have been no cause of mutual offense.

So, too, when Poutrincourt, after his return to France from his first voyage with DeMonts, and his engagement of Lescarbot to come back with him to Port Royal in his second, made inquiry in some of the churches, "if he could not find some priest" of suitable learning to take with him, to relieve the one whom DeMonts had left, "whom we thought to be still living." As Poutrincourt was a Roman Catholic, he would of course choose a priest of his own faith to assist Aubri; and Aubri, who had been offended with a Protestant layman, would have no other as his helper. The inquiry failed of its desired results, because the priests applied to were too much "occupied in confessions," and in other ways, to listen to the proposals. Besides, DeMonts, though a Huguenot, had agreed to propagate the religion of the Romish Church in the new

country. The evidence, therefore, fails to show that the worship on the little island in the St. Croix was "after the Puritan order."

It has been often said, and sometimes printed, that Lescarbot was with De-Monts at this island; and Mr. C. appears to have the same thought. But it was not the thought of Charlevoix, who is followed by Haliburton, Murdoch, the last historian of Nova Scotia, and Shea, the translator of Charlevoix. After the leader of the colony and Poutrincourt returned to France, the latter solicited Lescarbot to go back with him to Port Royal. The entreaty was accepted; Lescarbot's "Adieu to France" was printed on April 3, 1606, and he sailed in the "Jonas," from Rochelle, May 13. There is no mention of any earlier voyage by him to the new world.

That he was not a Huguenot, as alleged, is apparent from his speaking of the Reformed religion as "pretended"; his sympathy with Poutrincourt for securing a priest of the Romish church; his taking "the spiritual Viaticum of the divine

Communion" at a Church in Orleans; his mention of the Romish priests as "our Ecclesiastics"; his proposal, in the failure of the desired "man of the church to administer to us the Sacraments," to carry with them the consecrated bread of the Eucharist"; "that spiritual medicine"; his disappointment when it was refused; and his Latin letter to ask "the benediction of the Pope of Rome, the chief Bishop in the Church," upon the efforts for the benefit of New France.

Mr. C. also falls into the error of some other persons, when he says, "Two years after this Sir John Popham arrived at this place" (Kennebec). It should have been said, "Captain George Popham."

Like some others, too, he errs in ascribing an inhuman treatment of the Indians to "Popham and his party." There is no evidence of this. The events referred to occurred during a second occupation of the fort by a new party, who were driven off by the exasperated savages, as appears in the Jesuit Documents, edited by Carayon.

B.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1866-7.

COMPILED BY REV. A. H. QUINT, D. D.

THE following lists are compiled from the printed catalogues, and information in manuscript. All honorary titles being omitted, it is safe to address each Professor as D.D. A dash in the column "graduated" signifies that the person is not a graduate of a college.

The following abbreviations of names of colleges are used. It would be very convenient for all the seminaries to adopt the same abbreviations. The list we have adopted is prepared after looking over the whole field; and a number of changes have been necessary to secure uniformity.

Ad.C. Adrian College, Michigan.

ALC. Alleghany College, Pennsylvania.

A.C. Amherst College, Massachusetts.

Ba.C. Bates College, Maine.

Bel.C. Beloit College, Wisconsin.

B.C. Bowdoin College, Maine.

B.U. Brown University, Rhode Island.

Cal.C. College of California.

D.C. Dartmouth College, N. Hampshire.

Ham.C. Hamilton College, New York.

H.C. Harvard College, Massachusetts.

Hills.C. Hillsdale College, Michigan.

Ill.C. Illinois College, Illinois.

Io.C. Iowa College, Iowa.

Ken.C. Kenyon College, Ohio.

K.C. Knox College, Illinois.

Mar.C. Marietta College, Ohio.

McG.U. McGill University, Canada.

M.C. Middlebury College, Vermont.

N.J.C. New Jersey College, New Jersey.

N.Y.C. New York College, New York.

N.Y.U. New York University, New York.
 O.C. Oberlin College, Ohio.
 R.U. Rochester University, New York.
 R.C. Rutgers College, New Jersey.
 T.C. Tusculum College, Tennessee.
 U.C. Union College, New York.
 U.E. University of Edinburgh, Scotland.
 U.M. University of Michigan, Michigan.
 U.P. University of Pennsylvania, Pa.
 U.Vt. University of Vermont, Vermont.
 Wab.C. Wabash College, Indiana.
 Wat.C. Waterville College, Maine.
 W.R.C. Western Reserve College, Ohio.
 Wh.C. Wheaton College, Illinois.
 W.C. Williams College, Massachusetts.
 Y.C. Yale College, Connecticut.

George H. Kimball, Boston, Ms. ———
 D. A. Morehouse, Brockport, N. Y. Hills.C. ———
 Wm. F. Ober, Beverly, Mass. A.C. 1865
 Edward R. Osgood, Bluehill, Me. ———
 J. E. Pierce, Monmouth, Me. B.C. 1862
 F. Eugene Sturgess, Augusta, Me. A.C. 1864
 Philander Thurston, Enfield, Ms. A.C. 1865
 John C. Tiffany, Barrington, R. I. ———
 Webster Woodbury, Sweden, Me. B.C. 1864
 (20)

JUNIOR CLASS.

I. D. Adkinson, Morefield, Ia. Hills.C. 1863
 Henry L. Chapman, Portland, Me. B.C. 1866
 Le Roy Z. Collins, Union, Me. ———
 E. P. Eastman, N. Conway, N. H. ———
 George Harris, Jr., Columbia Falls, Me. A.C. 1866

Herbert R. Howes, S. China, Me. ———
 E. S. Huntress, Portsmouth, N.H. W.C. ———
 George W. Kelley, Portland, Me. B.C. 1866
 R. D. Osgood, Bluehill, Me. ———
 G. T. Packard, Brunswick, Me. B.C. 1866
 William H. Rand, Keene, N. H. M.C. ———
 Edward G. Smith, Monmouth, Me. ———
 Baman N. Stone, Phillipston, Ms. A.C. 1863
 (13) Total, 40.

I.—THEOLOGICAL SEMINARY, BANGOR, ME.
FACULTY.

Rev. ENOCH POND, President, Waldo Professor of Ecclesiastical History, and Lecturer on Pastoral Duties.
 Rev. GEORGE SHEPARD, Fogg Professor of Sacred Rhetoric, and Lecturer on the English Rhetoric.
 Rev. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.
 ———, Buck Professor of Christian Theology, and Librarian.

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
George H. Bailey, Brattleboro', Vt.	M.C. ———
F. W. Dickinson, Griggsville, Ill.	I.C. 1864
Edgar L. Foster, E. Machias, Me.	A.C. 1864
N. W. Grover, West Bethel, Me.	B.C. 1864
Henry B. Hart, Holden, Me.	———
W. S. Kimball, Newburyport, Ms.	A.C. 1863
A. F. Marsh, Montague, Ms.	———

(7)

MIDDLE CLASS.

Geo. W. M. Adams, Wilton, Me.	B.C. 1865
Samuel B. Andrews, Exeter, Me.	———
Thomas E. Babb, Plainfield, N.J.	A.C. 1865
J. S. Cogswell, W. Boscawen, N.H.	———
Jas. Dingwell, Jr., Providence, R.I.	A.C. ———
A. Doremus, Parsippany, N. J.	R.C. 1864
Ellis R. Drake, Boston, Ms.	B.C. 1862
Vitellus M. Hardy, Wilton, Me.	A.C. 1865
R. K. Harlow, Middleboro', Ms.	A.C. 1865
R. P. Hibbard, Brooklyn, N. Y.	N.Y.A. ———
Henry H. Hutchinson, Poland, Me.	R.C. ———

II.—THEOLOGICAL SEMINARY, ANDOVER, MS.

FACULTY.

Rev. EDWARDS A. PARK, Abbot Professor of Christian Theology.
 Rev. AUSTIN PHELPS, Bartlett Professor of Sacred Rhetoric.
 Rev. EGBERT C. SMYTH, Brown Professor of Ecclesiastical History, and Lecturer on Pastoral Theology.
 Rev. J. HENRY THAYER, Associate Professor of Sacred Literature.
 Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature.
 Rev. WILLIAM L. ROPES, Librarian.

LECTURERS.

Rev. RUFUS ANDERSON, Lecturer on Foreign Missions.
 Rev. LEONARD BACON, Lecturer on Congregationalism.
 Rev. EDWARD N. KIRK, Lecturer on Revivals.
 Rev. JACOB M. MANNING, Lecturer on the Relations of Christianity to Popular Infidelity.

Rev. DANIEL P. NOYES, Lecturer on Home Evangelization.

— — —, Teacher of Elocution.

RESIDENT LICENTIATES.

Names and Residence. *Coll. Grad. Sem.*

A. V. G. Allen, Lawrence, Ms.

Ken.C. 1862. Andover.

Henry K. Craig, New Bedford, Ms.

B.C. 1844. Andover.

H. B. Ensworth, Rochester, N. Y.

E. Flint, Jr., Andover, Ms. W.C. 1851. —

S. P. Fowler, Jr., Danvers, Ms.

A.C. 1861. Andover.

J. E. Hall, Warren, Ms. — — — Hartford.

E. J. Hart, Andover, Ms. — — — Bangor.

D. S. Morgan, Ballardvale, Ms.

— — — Union.

William C. Reed, Hampden, Me.

Y.C. 1863. Andover.

A. F. Shattuck, Hollis, N. H.

A.C. — — Union.

L. W. Spring, Manchester, Vt.

W.C. 1863. Hartford.

W. A. Thompson, Hartford, Ct.

D.C. 1860. Hartford.

(12)

SENIOR CLASS.

Names and Residence.

Graduated.

E. E. P. Abbott, Manchester, N. H. D.C. 1863

Geo. W. Andrews, Andover, Ms. O.C. 1858

Cecil F. P. Bancroft, Mont Vernon, N. H.

D.C. 1860

Lyman H. Blake, Salisbury, Ct. M.C. 1863

S. Ingersol Briant, Beverly, Ms. U.Vt. 1863

Geo. P. Byington, Hinesburgh, Vt. U.Vt. 1863

James A. Daly, San Francisco, Cal.

Cal.C. 1864

M. Angelo Dougherty, Brooklyn, N. Y.

N.Y.C. 1864

Joseph E. Fiske, Grantville, Ms. H.C. 1861

Alfred S. Hudson, Sudbury, Ms. W.C. 1864

Jos. Lanman, Norwich Town, Ct. Y.C. 1864

Everett E. Lewis, Bristol, Ct. W.C. 1862

Charles M. Palmer, Orfordville, N. H.

D.C. 1862

William E. Park, Andover, Ms.

Y.C. 1861

William H. Savage, Chelsea, Ms.

B.C. 1858

George W. Scott, Pittsburg, Pa. M.C. 1864

Newman Smyth, Brunswick, Me. B.C. 1863

Edward P. Sprague, South Orange, N. J.

N.Y.U. 1864

Chas. B. Sumner, Southbridge, Ms. Y.C. 1862

Henry M. Tenney, Vineland, N. J. A.C. 1864

John L. R. Trask, Gloucester, Ms. W.C. 1864

George W. Warren, Boston, Ms. H.C. 1860

Moseley H. Williams, Terryville, Ct. Y.C. 1864

Lyman W. Winslow, Beloit, Wis. Bel.C. 1863

(24)

MIDDLE CLASS.

Names and Residence.

Graduated.

James H. Babbitt, Taunton, Ms. A.C. 1865

Albert G. Bale, Chelsea, Ms. A.C. 1865

Edw. T. Bartlett, Philadelphia, Pa. U.P. 1865

Albert Bowers, Hancock, N. H. D.C. 1863

Ezra Brainerd, St. Albans, Vt. M.C. 1864

J. Wesley Churchill, Nashua, N. H. H.C. 1865

DeWitt S. Clark, Chicopee, Ms. A.C. 1863

Joseph Cook, Ticonderoga, N. Y. H.C. 1865

James W. Cooper, Hartford, Ct. Y.C. 1865

Sidney Crawford, Barre, Ms. A.C. 1861

Marshall M. Cutter, Cambridge, Ms.

H.C. 1864

Charles T. Dering, East Setauket, N. Y.

Ham.C. 1864

Henry C. Dickinson, Beloit, Wis. Bel.C. 1863

Jas. G. Dougherty, Newport, R. I. B.U. 1865

Myron S. Dudley, Chester, Vt. W.C. 1863

John Edgar, Philadelphia, Pa. — — —

Hermann Ficke, Bremen, Germany. — — —

John I. Forbes, Philadelphia, Pa. U.P. 1861

George H. French, Candia, N. H. D.C. 1863

Sereno D. Gammell, Charlestown, Ms.

A.C. 1865

Lewis Gregory, Wilton, Ct. Y.C. 1864

Charles L. Hubbard, Corinth, Vt. D.C. 1865

Charles E. Lane, South Newmarket, N. H.

A.C. 1865

James H. Lee, Charlestown, Ms. A.C. 1864

D. Dana Marsh, Thetford, Vt. D.C. 1865

Henry G. Marshall, Milford, Ct. Y.C. 1860

Daniel Merriman, Chicago, Ill. W.C. 1863

Henry P. Page, Center Harbor, N. H.

D.C. 1861

George H. Palmer, Boston, Ms. H.C. 1864

Webster Patterson, Strafford, Vt. D.C. 1865

Joseph C. Plumb, Chelsea, Ms. — — —

John P. Taylor, Andover, Ms. Y.C. 1862

Joseph Ward, Pawtucket, R. I. B.U. 1865

William H. Warren, Westboro', Ms. H.C. 1865

Henry M. Whitney, Northampton, Ms.

Y.C. 1864

Edward M. Williams, Chicago, Ill. Y.C. 1864

Will C. Wood, West Roxbury, Ms. H.C. 1860

(37)

JUNIOR CLASS.

Laban W. Allen, East Jaffrey, N. H. A.C. 1866
 James Brand, Saco, Me. Y.C. 1866
 William M. Bristoll, Milwaukee, Wis. Y.C. 1860

Charles S. Brooks, Andover, Ms. A.C. 1863
 Willard D. Brown, New Haven, Vt. M.C. 1866
 Horace Bumstead, Boston, Ms. Y.C. 1863
 David A. Easton, Cincinnati, O. B.C. 1865
 Ebenezer N. Fernald, West Lebanon, Me. A.C. 1862

Lucien H. Frary, Haverhill, N. H. D.C. 1866
 Jeremiah E. Fullerton, Bath, Me. B.C. 1865
 Charles E. Harwood, Enfield, Ms. A.C. 1865
 George H. Ide, St. Johnsbury, Vt. D.C. 1865
 Henry E. Jewett, St. Johnsbury, Vt. ———
 George T. Ladd, Painesville, O. W.R.C. 1864
 Henry Marden, New Boston, N. H. D.C. 1862
 Charles L. Mitchell, Brooklyn, N.Y. Y.C. 1866
 George L. Nims, Sullivan, N. H. M.C. 1865
 Leroy M. Pierce, Londonderry, Vt. M.C. 1866
 James Powell, Nashua, N. H. D.C. 1866
 Cyrus Richardson, Dracut, Ms. D.C. 1864
 Horace S. Shapleigh, Lebanon Center, Me. ———

Alvan F. Sherrill, Eaton, C. E. McG.U. 1864
 Samuel B. Shipman, Marietta, O. Mar.C. 1864
 Charles A. G. Thurston, Fall River, Ms. B.U. 1866

Charles A. Towle, Epsom, N. H. D.C. 1864
 James A. Towle, Boston, Ms. H.C. 1860
 Samuel H. Virgin, Leominster, Ms. ———
 Henry C. Weston, Charlestown, Ms. A.C. 1866
 Martin L. Williston, Northampton, Ms. ———

A.C. 1864
 (29) Total, 102.

III.—THEOLOGICAL DEPARTMENT, YALE COLLEGE, NEW HAVEN, CT.

FACULTY.

Rev. THEODORE DWIGHT WOOLSEY, President.
 Rev. LEONARD BACON, Acting Professor of Revealed Theology.

Rev. ELEAZAR T. FITCH, Livingston Professor of Divinity, Emeritus.

Rev. NOAH PORTER, JR., Clark Professor of Moral Philosophy and Metaphysics, and Instructor in Didactic Theology.

Rev. JAMES M. HOPPIN, Professor of Homiletics and the Pastoral Charge.

Rev. GEORGE P. FISHER, Professor of Ecclesiastical History.

Rev. TIMOTHY DWIGHT, Professor of Sacred Literature.

Rev. GEORGE E. DAY, Professor of Hebrew Biblical Theology.

RESIDENT LICENTIATES.

<i>Names and Residence.</i>	<i>Graduated.</i>
Cyrus W. Francis, Newington, Ct.	Y.C. 1863
Bernard Paine, E. Randolph, Ms.	D.C. 1863
Wm. C. Sexton, Plymouth, N. Y.	Y.C. 1862

(3)

SENIOR CLASS.

John B. Doolittle, Hartford, Ct.	Y.C. 1863
C. L. Kitchel, Middlebury, Vt.	Y.C. 1862
David B. Perry, Worcester, Mass.	Y.C. 1863
W. D. Sheldon, New Haven, Ct.	Y.C. 1861

(4)

MIDDLE CLASS.

Simeon O. Allen, Enfield, Ct.	Y.C. 1865
John W. Beach, Millington, Ct.	Y.C. 1864
Egbert B. Bingham, Scotland, Ct.	Y.C. 1863
G. S. Dickerman, New Haven, Ct.	Y.C. 1865
Henry L. Dietz, New Haven, Ct.	———
Charles H. Gaylord, Ashford, Ct.	Y.C. 1865
Allen McLean, New Haven, Ct.	Y.C. 1865
Sanford S. Martyn, New Haven, Ct.	Y.C. 1865
Geo. S. Merriam, Springfield, Ms.	Y.C. 1864
M. K. Schermerhorn, Albany, N.Y.	W.C. 1865

(10)

JUNIOR CLASS.

E. W. Bacon, New Haven, Ct.	———
Robert C. Bell, Seymour, Ct.	N.Y.U. ———
C. F. Bradley, Roxbury, Ct.	Y.C. 1862
F. Van D. Garretson, Perth Amboy, N. J.	———

	Y.C. 1866
Albert F. Hale, Springfield, Ill.	Y.C. 1866
Henry B. Mead, Hingham, Ms.	Y.C. 1866
John T. Owens, Owmamain, Wales.	———

Isaac Pierson, Hartford, Ct.	Y.C. 1866
Enoch E. Rogers, Orange, Ct.	———
Nathaniel Smith, Woodbury, Ct.	———

Juba H. Vorce, Crown Point, N.Y.	M.C. ———
Henry O. Whitney, Williston, Vt.	Y.C. 1866

Wm. Williams, Dwygyfychi, Wales.	———
(13) Total, 30.	

IV.—HARTFORD THEOLOGICAL SEMINARY.

FACULTY.

Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.

Rev. ROBERT G. VERMILYE, Riley Professor of Christian Theology.

Rev. JOSEPH C. BODWELL, Hosmer Professor of Preaching, and the Pastoral Charge.

—, Waldo Professor of Ecclesiastical History.

Rev. JOHN LORD, LL. D., will give instruction in this department the ensuing year.

LECTURERS.

ARNOLD GUYOT, LL. D., The Connection of Revealed Religion and Ethnological Science.

Rev. JOHN LORD, LL. D., Ecclesiastical History.

Rev. RUFUS ANDERSON, History and Nature of Missions.

Rev. ALONZO H. QUINT, Congregationalism.

RESIDENT LICENTIATE.

<i>Name and Residence.</i>	<i>Graduated.</i>
L. H. Hallock, Jamestown, N. Y.	A.C. 1863

(1)

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
Clark Carter, Framingham, Ms.	H.C. 1862
Elijah Harmon, Hartford, Ct.	A.C. 1861

(2)

MIDDLE CLASS.

Ethan Curtis, Lenox, Ms.	W.C. 1866
H. C. Gleason, Colebrook, N. H.	— —
W. S. Hawkes, S. Reading, Ms.	— —
Azel W. Hazen, Norwich, Vt.	D. C. 1863
Daniel B. Lord, Hebron, Ct.	A.C. 1864
David Shurtleff, Westfield, Ms.	— —
M. Porter Snell, Hartford, Ct.	A.C. 1861
Frank Thompson, Springfield, Ms.	W.C. 1865
R. S. Underwood, Irvington, N. J.	W.C. 1866
D. M. Walcott, Providence, B. I.	— —

(10)

JUNIOR CLASS.

E. N. Bartlett, Amsterdam, N. Y.	A.C. 1865
Jason H. Bliss, Amherst, Ms.	A.C. 1866
Philip D. Corey, Boston, Ms.	— —
John P. Hawley, Norfolk, Ct.	— —
Samuel Ingham, Middlefield, Ms.	— —
*Joseph Kellogg, Norwich, Ct.	— —
I. C. Meserve, Roxbury, Ms.	— —
Thomas M. Miles, Hartford, Ct.	— —
Lewis F. Morris, Branford, Ct.	A.C. 1866
Vincent Moses, Clymer, N. Y.	A.C. 1866
H. A. Ottman, Lyons, N. Y.	— —
Martin K. Pasco, Hadley, Ms.	A.C. 1865
Cyrus B. Whitcomb, Hartford, Ct.	— —

(13)

Total, 26.

* Absent.

V.—THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OBERLIN, OHIO.

FACULTY.

Rev. JAMES H. FAIRCHILD, President, Professor of Moral Philosophy, and Associate Professor of Theology.

Rev. CHARLES G. FINNEY, Professor of Systematic and Pastoral Theology.

Rev. JOHN MORGAN, Professor of Biblical Literature.

Rev. STEPHEN C. LEONARD, Instructor in Sacred Rhetoric and Ecclesiastical History.

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
John M. Atwater, Hiram, O.	O.C. 1863
Wm. O. King, Hartland, N. Y.	— —

(2)

MIDDLE CLASS.

A. Blanchard, Cumberland, Me.	B.C. 1863
Holland B. Fry, Brighton, O.	O.C. 1865
D. E. Hathaway, W. Le Roy, Mich.	O.C. 1865
Wm. Kincaid, Jr., Cincinnati, O.	O.C. 1865
Chauncey N. Pond, Oberlin, O.	O.C. 1864
Robert M. Webster, Oberlin, O.	— —
Theo. Wilder, Mulberry Corners, O.	O.C. 1865

(7)

JUNIOR CLASS.

J. A. Bedient, Little Valley, N. Y.	O.C. 1866
G. G. Collins, San Francisco, Cal.	O.C. 1865
William H. Ryder, Oberlin, O.	O.C. 1866
John Strong, Akron, Ind.	O.C. 1866
Alex. S. Walsh, New York City.	O.C. 1866

(5)

Total, 14.

VI.—CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

FACULTY.

Rev. JOSEPH HAYEN, Illinois Professor of Systematic Theology.

Rev. SAMUEL C. BARTLETT, New England Professor of Biblical Literature.

Rev. FRANKLIN W. FISK, Wisconsin Professor of Sacred Rhetoric.

—, Professor of Ecclesiastical History.
Professor BARTLETT, Librarian.

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
W. H. Atkinson, Bloomington, Ill.	Ill.C. 1864
Harmon Bross, Milburn, Ill.	— —
James R. Danforth, New York.	— —

Samuel E. Evans, Chelsea, Ms.	H.C. 1863
Edward T. Hooker, Chicago, Ill.	W.C. 1860
W. E. DeReimer, Berlin, Wis.	A.C. 1862
Paul S. Feemster, Columbus, Miss.	T.C. 1861
Thomas Gillespie, Peoria, Ill.	— — —
Charles E. Marsh, Galesburg, Ill.	Wh.C. 1860
Merritt B. Page, Belvidere, Ill.	— — —
Carmi C. Thayer, Dana, Ms.	— — —
George H. Wells, Dover, Ill.	A.C. 1863

(12)

MIDDLE CLASS.

F. W. Adams, Fairport, N. Y.	— — —
John Allender, New London, Ct.	— — —
G. Campbell, Ypsilanti, Mich.	U.M. 1865
Micah S. Crosswell, Chicago, Ill.	A.C. 1855
Asher W. Curtis, Brodhead, Wis.	— — —

Bel.C. 1853

T. O. Douglass, Platteville, Wis.	Ill.C. 1865
Laroy S. Hand, Atlanta, Ill.	Wh.C. 1862
James Harrison, Baraboo, Wis.	— — —
George M. Landon, Chicago, Ill.	U.M. 1857
G. A. Paddock, Chandlerville, Ill.	— — —
Samuel Powell, Chicago, Ill.	— — —

S. P. Putnam, Pembroke, N. H.	— — —
S. F. Stratton, Princeton, Ill.	Wh.C. 1865
H. B. Waterman, Belvidere, Ill.	Y.C. 1863

(14)

JUNIOR CLASS.

Edwin R. Beach, Ripon, Wis.	U.C. 1856
Eben M. Betts, Cleveland, O.	— — —
A. J. Church, Poplar Grove, Ill.	Bel.C. 1866
Charles C. Cragin, Chicago, Ill.	B.U. 1863
Jerome D. Davis, Dundee, Ill.	Bel.C. 1866
S. F. Dickinson, Heath, Ms.	U.M. 1866
D. C. Greene, Westboro', Ms.	D.C. 1864
Jacob F. Guyton, Marietta, O.	— — —
C. Hibbard, Port Huron, Mich.	— — —
Dexter D. Hill, Wauwatosa, Wis.	Bel.C. 1866
James S. Norton, Chicago, Ill.	Bel.C. 1866
Stephen W. Webb, Buda, Ill.	A.C. 1866

(12)

SPECIAL COURSE. *Second Year.*

A. E. Arnold, New Rutland, Ill.	— — —
C. M. Sanders, Boston, Ms.	— — —
George Smith, Lima, Wis.	— — —
James Tompkins, Galesburg, Ill.	K.C. 1862
Wm. A. Waterman, Blanford Ms.	— — —
Spencer R. Wells, Delavan, Wis.	— — —
C. H. Wheeler, W. Roxbury, Ms.	— — —

First Year.

*Joseph Hale, Byron, Ill.	— — —
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* DECEAS ed.

Congregational Necrology.

Rev. ALEXANDER L. TWILIGHT was born in Corinth, Vt., Sept. 23, 1795, the oldest but one of five children of William and Mary Twilight. The father was a farmer of moderate means, and died when Alexander was a youth. Soon after, Alexander was indentured to a farmer in his native town for the remainder of his minority. Of his early life little is known to the writer, except that he had a great love for books, and an insatiable desire to acquire a liberal education. After improving all the opportunities which his apprenticeship enabled him to secure, he bought the last year of his time with the farmer, and set himself at once to accomplish his long cherished purpose. He became a Christian at the age of seventeen, and under the impulse of Christian duty, his desire for an education was stimulated and directed. When his contract with the farmer was satisfied, with the small effects of clothing and books

which he possessed in his hand, he made his way on foot to Randolph Academy, then in charge of Rev. Rufus Nutting, now residing in Lodi, Michigan.

Here, combining study with labor to procure funds, and some of the time absent from school without any instructor, he fitted for college. He entered at Middlebury, and graduated in the class of 1823. While a member of college he was obliged to spend some of his time away from Middlebury, so that his critical knowledge of the languages was less perfect than it otherwise would have been; but he was thoroughly read in history, was an excellent mathematician, and was not destitute of belles-lettres culture. In the spring of 1824 he commenced teaching in Peru, N. Y., where he remained four years. Here he read theology by himself, and was licensed to preach by the Champlain Presbytery, in Plattsburgh, January, 1827. In

August, 1828, he went to Vergennes, Vt., and taught one year, at the same time preaching on the Sabbath alternately at Ferrisburgh and Waltham. In August, 1829, he removed to Brownington, to take charge of the Orleans County Grammar School. This institution had been chartered by the State, to it had been given the rents of the County Grammar School lands, amounting to about four hundred dollars annually. It was at that time the only academic school in the county; and Mr. Twilight entered upon the charge of it with the purpose of making it his life work, and with the ambition to make it a school of high order, and worthy the patronage of the people of the county. He held this charge for eighteen years, or till 1847. In the autumn of 1836, as it was known that an effort would be made in the next State legislature to divide the Grammar School fund, giving a part to Craftsbury Academy, Mr. Twilight was chosen to represent Brownington in the legislature. He labored hard to prevent the division, not on grounds of personal interest, but of public policy, and for the highest good of the cause of sound academic education. He believed that the county needed one school permanently endowed, and of high character, and only one. He argued that one division would open the way for others, till the whole fund would be so divided as to do little good anywhere, and thus there would be no school in the county of high grade and extensive influence, always open, and constantly raising the character and standard of education. He was unsuccessful; but subsequent history has fully vindicated his wisdom, while it has also realized his fears.

Mr. Twilight removed from Brownington, and taught in Shipton, C. E., from 1847 to 1850, and in Hatley, C. E., from 1850 to 1852. In May, 1852, he returned to Brownington, and was principal of the academy again, till his health failed in 1855, in all twenty-one years. Oct. 28 of this year, he was prostrated by paralysis, which made him helpless for the remainder of his life. He lingered helpless and suffering, affectionately nursed by his devoted wife, till released by death, June 19, 1857. He was married in Peru, N. Y., April 20, 1826, to Mercy Ladd Merrill, born in Unity, N. H., who yet survives him. They had no children.

Mr. Twilight was ordained to the gospel ministry at Brownington, in November, 1829. Rev. David Sutherland, of Bath, N. H., preached the ordination sermon. He was never installed; but he supplied the pulpit many years at Brownington, and occasionally in the adjoining towns; indeed, preaching was scarcely less the labor of his life than teaching.

About 1831 he was much and successfully engaged in the protracted meetings so common at that period. Rev. George B. Ide (now Dr. Ide, of Springfield, Mass.) was then in the fire of his youth, and preaching to the Baptist Church in Derby, Vt. He and Mr. Twilight labored together in great harmony and with large results, in protracted meetings in Derby, Brownington, Irasburgh, Coventry, and Stanstead.

He was a sound theologian, strongly Calvinistic in doctrine, clear in the illustration of truth, pointed and searching in its application, using choice language, and a voice and manner that were both attractive and impressive. Sometimes, especially under the stimulus of an important occasion, or of special religious interest, he preached with great eloquence and power.

But his peculiar gift was in dealing with youth. He seldom failed to get the goodwill and high esteem of his pupils. His power to influence and direct them in regard to their character, studies, and future pursuits was very great. He governed them mostly by appeals to their sense of right, of honor and manliness, but he could use sterner persuasives when they were called for. Sometimes, when he thought the subject and the occasion demanded it, and all other measures had failed, his power of satire, sarcasm, or ridicule were tremendous. No sensible rogue would wish to encounter it more than once.

When there was no regular preaching in the village, he was accustomed to hold a religious service on the Sabbath in the academy. This would usually be a Bible lesson previously assigned, accompanied by extended remarks or a lecture. Many conversions and some extensive revivals occurred in his school. His appeals to the impenitent, in these seasons of religious interest, were powerful, and his counsels to the inquirer and to the young Christian were wise.

For many years large numbers of the young men of the county sought his instruction, either to be fitted for college or for business. In this latter direction he excelled. Many of his pupils have attained eminence in business or professional life. Though his classical instruction was not of the highest order, yet his influence was such as to encourage young men to seek the best collegiate course, and the highest culture. A catalogue of the fall term of 1839 lies before me as I write. Looking over it, I find that there were in that term fifty-seven boys and young men. Five of them have since graduated at college, five have become preachers of the gospel, five at least have become lawyers, two physicians, two judges, several legislators, many merchants and successful business men, and of a large number of them I have no present knowledge. There is no reason to suppose that this term of his school was any larger or better than many others.

Perhaps the most prominent trait in Mr. Twilight's character, and that which he infused most largely into the character of his pupils, was his persistent purpose to pursue with undeviating energy, and to prosecute to success, anything that he once undertook.

After he had been a few years in Brownington, he saw the need of a boarding-house. He besought the trustees and citizens to provide one. They delayed, and at last declined to provide such a one as he believed was needed, in order to furnish accommodations for such a school as the county needed, and he meant to have. Then on his own resources he set to work, and built the Granite House,—"Athenian Hall" he called it.

The Grammar School funds have been divided and subdivided into titbits, and lost to Brownington Academy, and do very little good anywhere. Mr. Twilight died in 1857, and no man has arisen to take his place as a permanent teacher; no professional teacher of thorough classical education is sustained in the county. The railroad has taken the old stages and most of the business from Brownington Hill. The school, as it was, is gone; but the great stone house will stand, in silent loneliness, perhaps emptiness, for ages to come, a monument to tell the changes of time, and to tell of the character and works of one of the most able and influential men who ever

labored for the good of Orleans County. Scattered over all the country are his pupils, remembering with gratitude and pride, while life lasts, their old preceptor. C. E. F.

Deacon EPHRAIM BLAKE PIERCE died at his residence in Oldtown, Maine, upon his fifty-second birthday, November 25, 1866. He was a native of the State in which he spent his life, having been born in Montville, Waldo County. When but a youth, impelled by an energy of rare quality, and prophetic of his future career, having obtained permission from his parents, he left home, and engaged himself as clerk to William S. Pritchard, in Milford, a village on the east bank of the Penobscot River, ten miles above Bangor, and directly opposite the great lumbering, manufacturing town, which in after years was destined to feel the force of his laborious, conscientious, and successful life. How much the integrity of his youth, and a successful business career, were due to the religious instruction received from a pious mother, is of course unknown; but certain it is that such an exhibition of stern adherence to the principles of morality is seldom witnessed, especially in such circumstances, which is not connected with, if not directly traceable to, early religious teachings. In 1836 he entered mercantile life, in which he continued for seventeen years, when he was appointed cashier of the Lumberman's Bank, Oldtown, a position held by him to the day of his death with singular acceptance to all who were interested in, or doing business at, that institution. It was not, however, until the winter of 1855-6 that his religious convictions assumed a definite and positive form. From childhood he had known the Scriptures. Very few ministers of the gospel have a more complete mastery of the Word of God than had he. Seldom, if ever, was he known to be absent from the services of the sanctuary upon the Sabbath, and when there he was all alive to everything which transpired. This before his conversion. The minister was sure to have one hearer whose keen eye and intelligent countenance sufficiently indicated his power of appreciation. As an expression of his gratitude to God, and his sense of obligation to the community, he was ever

ready to assist in defraying the expenses of public worship.

At length the gracious spirit fastened a nail in a sure place. He was alive without the law once, but when the commandment came, sin revived, and he died. His youthful pastor, on going to his place of business early one Monday morning, to ascertain if the arrow had hit, was more than convinced that it had, by the severe rebuff received from the wounded man, who said with evident displeasure, "Mr. —, you have fed us on sin for six weeks, and I am tired of it," — words which ever after occasioned him bitter regret. Within a few days he was prostrate before Him who alone can take away sin. His conversion was radical. He knew nothing save Jesus Christ and him crucified; immediately went to work for his Saviour; became a teacher of young men in the Sabbath school, a position which he never relinquished while living.

His habit of giving for the gospel became a source of great delight to himself, and of essential service to the cause which he had espoused. Indeed his removal may render it quite impossible for those who remain, either to complete the payment for their house of worship, which is being erected in place of one recently destroyed by fire, or to maintain Congregational preaching in the place.

Accustomed somewhat to public speaking, he contributed largely to the interest and value of all social religious meetings which he attended. Ardently did he love the sanctuary, and for eleven years was seldom absent from the prayer-meeting. He was always in season, and ready with words of hope or warning. The songs of Zion were his consolation and support, and what perhaps was better than all, he carried Christ with him everywhere. It was perfectly easy for him to introduce inoffensively the subject of religion. Very few men came to the bank on business, who went away without a higher sense of divine things. Over that very counter where he daily passed and received the perishable, he dispensed most freely the "durable riches" of the gospel. He could not always bear them that were evil. He could not see why men should love to do dishonorable and unjust deeds. But with this high sense of honor, and intense hatred of sin, he was not a

stranger to that charity which "suffers long and is kind." The manner of his departure was such as might have been expected to follow such a life.

As has been intimated, his last work was that of rebuilding their sanctuary. Among his last words were those having reference to this enterprise, and expressed faith in the purpose of God to complete it, by disposing the friends of Jesus abroad to give liberally for this much needed object. Great grace was upon him in the closing scenes of his life. During the brief week of his illness, his soul rested upon the promises of Christ. Without a fear, and in full prospect of sweet rest, he commended his family and all the interests of man to God, and fell asleep. In his death, the church militant has lost a most enthusiastic worker, the world an enterprising and high-minded citizen, and his family and friends a living example of fidelity to the truth.

Died at Huntington, Mass., March 5, 1866, Deacon MELVIN COPELAND, for nearly half a century an earnest laborer in the Lord's vineyard.

He was of Puritan lineage, a descendant, in the sixth generation, from Lawrence Copeland, who came to this country, either with Winthrop and his company, or very soon after, and was identified with the Massachusetts Colony. "Lawrence Copeland was married to Lydia Townsend, the 12th day of the tenth month, 1651." They had nine children, and he died December 30, 1690, at the age of one hundred and ten years. William Copeland, third son of Lawrence, had nine children. Jonathan, fourth son of William, married Betty Snell, and settled in West Bridgewater. They had eleven children, and he died at the age of ninety years. Daniel, fourth son of Jonathan, married Susannah Ames, had eleven children, and died at the age of eighty-six.

Daniel Copeland, Jr., married Abigail Shaw, and settled in Sturbridge. They had eight children, and he died at the age of eighty-three. Their third child and second son was Melvin, who was born in Sturbridge, March 12, 1797. His mother died while he was young, and his father's circumstances were such that his early education was much

neglected. He had few opportunities for improvement, and none of the gentle, persuasive, and inspiring influences of a mother's love to incite and aid him in improving those he had. As he grew towards manhood, he felt and regretted this deeply. He longed for something higher and better. He would gladly have made a change to improve his condition in this respect, and yet with characteristic decision he made up his mind to stay with his father till his majority. But the morning he was twenty-one, he was up and on his way, before light, to his new employer. After a few months of service, and earning a little money, he went to Hartford, and engaged himself as apprentice to a plane-maker. In doing this, however, he was careful to provide for his intellectual improvement. He reserved to himself some months in the winter, during which he went to the public school, determined to remedy past defects. From that time he bent all his energies, not only during those few months of schooling, but by redeeming time, and devoting his spare moments to self-improvement. How well he succeeded let these few facts show.

He was chosen a member of the general school committee for eleven successive years, represented the city in the State legislature, was for many years superintendent of the First Church Sabbath School, a deacon in the same from 1840 till he left the city, afterward chosen to the same office in the Congregational Church in Huntington Village, and was often called on to address public assemblies on great moral and political questions, which he did ably and acceptably.

He early espoused the cause of temperance, and was its unflinching advocate and champion to the last. Only the Tuesday evening before he died, near his sixty-ninth birthday, at the close of a public lecture by an advocate of the cause, he was unexpectedly called up, when he made a most stirring address, characterized by all the earnestness, pathos, and power of his earlier years.

He was an advocate of human rights, and pleaded the cause of the slave when it cost something to be known as an anti-slavery man. In proof of this, let the following extracts from a letter which he wrote to Dr. Hawes on the day of our last Thanksgiving witness. He says:—

"On this day of national thanksgiving, while so many topics press upon the mind, calling for devout gratitude and thankfulness to God, there is one that seems to rise above the rest, and well nigh absorbs them all. That is the overthrow of American slavery.

"The power of the system is not only broken, but the system itself destroyed; and by the amendment of the national constitution can never, never be restored! What hath God wrought? My mind cannot grasp the fact, my powers fail, language is dead, and I sit in mute astonishment!

"But I write more especially to remind you of an incident which you may have forgotten, but which is very fresh in my recollection. It occurred in Hartford, about twenty-five years ago. The Hon. James G. Birney was in the city, and proposed to lecture on the subject of slavery. But no church could be had for such a purpose at that time, and we hired Union Hall for him, and you gave notice of the lecture, and the name of the lecturer. On our arrival at the hall, we found it filled with a rabble, some in broadcloth, and some in shoddy, but all determined to defeat the object of the meeting. As soon as Mr. Birney commenced speaking, they began the interruption. He stopped till order was restored, and began again, but only to be interrupted as before. After a few ineffectual attempts to speak, we concluded to abandon the attempt, and left. I accompanied you home; you seemed very much depressed, and said, 'Has it indeed come to this? Have men become so mad in favor of slavery that they will not allow us to meet, and peacefully examine the subject? and that, too, in Connecticut, and at the capital of the State! Where will this thing end?' I looked you full in the face, the moon shining bright at the time, and said, 'Sir. I can tell you what the end will be; this will end in the overthrow and extinction of slavery; and you and I may live to see that day.' We have lived to see that day. It is done, thank God, *it is done.*

"I am now almost in the seventieth year of my age. For the last forty years I have labored and prayed for the downfall of slavery in this country. The day has come, the deed is done, and I am ready to depart."

In the winter of 1819, Mr. Copeland was a subject of the renewing work of the Holy Spirit, which gave direction to his whole future life. The circumstances were peculiar. There was no special religious interest among the people generally; but "six young men from a mechanic's shop, and he a Universalist, became hopefully the subjects of God's renewing grace." One after another, though about the same time, they were awakened to a sense of sin, inquired what they must do to be saved, and soon indulged the hope of salvation. "They were brought into the kingdom alone, and in circumstances most unhopeful, as if on purpose to display the sovereignty and power of divine grace. Three of them subsequently became ministers," and of the remaining three, Mr. Copeland was one. In the June following he united with the First Church, "and from that time," says Dr. Hawes, "his course was uniform, onward and upward, faithful in duty, always in his place and ready to bear a part in our religious meetings and efforts for doing good. He was very decided in his principles, never turning to the right hand or the left for the sake of popularity."

His thorough acquaintance with Scriptural truth gave a settled repose to his faith. He had tried the ground on which he rested, and found it to be solid rock. "I had occasion to examine that point years ago," he said in regard to the divinity of Christ, in one of the last prayer-meetings he attended; "for I wanted to know whether He was a being whom I could trust. I settled it then, and now the omnipotence of the Saviour, his true and proper deity, is one of the most impressive and delightful views I have of Him." The same might be said of all the great doctrines of the Gospel. He had examined them for himself, and deliberately made up his mind as to their teachings. Hence he was always ready to give a reason, not only for the hope that was in him, but for his religious opinions and doctrinal belief. Having settled his views, by comparing Scripture with Scripture, he rested in them without the shadow of a doubt.

The village of Huntington will long have occasion to remember his efforts in behalf of education, temperance, good morals, and religion. It is owing in no small degree to his energy and perseverance that the village has now a model church, and one of the best

schoolhouses and public halls to be found anywhere out of our cities and large towns. In order to incite and encourage the young men to literary and intellectual improvement, he helped to organize a lyceum, whose meetings he regularly attended, and of which he was long a most efficient member.

His piety was intelligent, earnest, and self-sacrificing. He sought the glory of God, and rejoiced in the advancement of His kingdom in the world. The cause of Foreign Missions was dear to his heart; and his whole soul was moved when God poured out His Spirit, and sinners were converted.

To his family he was all that a Christian husband and father could be expected to be,—kind, thoughtful, and tender, uniting firmness and decision with gentleness and love. He was one of the most genial of men. He could be a child with children, and yet maintain his dignity and authority. Uniformly cheerful, his presence and conversation were the delight of the household. His hearing became somewhat impaired some years since, so that it was difficult for him to hear preaching connectedly; but he kept his place in the house of God, and at the time of his death he had charge of a large Bible class in the Sabbath school. During the last year, he seems to have been more than usually engaged and active in religious duties. It seems now that he was doing his last work.

The temperance address already mentioned was his last public effort. The next evening he complained of feeling unwell. A physician was promptly called, and for a few days his symptoms did not seem alarming; but there was a change, and the disease, typhoid pneumonia, soon completed its work. Being told that he was probably near his end, he pleasantly said, "Well, my work was done long ago." Being asked if his trust was in Christ, "O, yes," he replied, "I have trusted him a long time." Thus peacefully did he rest from his labors.

Mr. Copeland was married to Miss Lucinda Blake, at Hartford, Oct. 13, 1824. They had ten children, seven of whom still live to mourn his loss.

Mrs. Copeland, though in good health at the time of her husband's death, was soon attacked with the same disease, and within four weeks followed him to the spirit world.

P. K. C.

Books of Interest to Congregationalists.

THE great topic of Home Evangelization finds an invaluable addition to its literature in the Report upon that subject in reference to Burlington, Vt.¹ The religious statistics of that city are given with great minuteness. A "Union Committee," of members of each church, has the general subject in charge, appoints visitors, who seem to have done good service. We confess our surprise that, of 7,934 inhabitants, 4,270 are reported as Romanists.

—The One Hundred and Fiftieth Anniversary of the church in Columbia, Ct.,² furnished occasion for a historical discourse by Rev. F. D. Avery, with sixty-nine additional pages of statistics, sketches, lists, etc. The discourse is excellent and full of history; and the added pages seem to present everything an explorer can desire.

—Rev. Edward Taylor's Second Annual Sermon before the regiment of which he is chaplain,³ is a new and peculiar literature. It must have been heard with great interest. Its record of the dead gives it a peculiar and sad value.

—The Thirteenth Anniversary of the settlement of Geneseo, Ill.,⁴ was celebrated Nov. 19 and 20, 1866. Rev. Joseph E. Roy's Memorial Address is a good digest of its religious and educational history, with a record of the men furnished in the late war.

—Rev. Mr. Bascom's Historical Discourse commemorative of the settlement of Galesburg, Ill.,⁵ covers thirty years of eventful history, and gives the precise facts wanted. Mr. Perkins' appendix is a statistical digest of great industry and value.

—The Manual of the church at Morris, Ill.,⁶ gives a prefatory history of the church; the distinctive principles of Congregationalism, fairly stated; the declaration of Faith of 1865; the Rules and Articles of Faith, of the Morris church; and the constitution of the Society.

—Olivet College, Mich.,⁷ has its history put on record in a Memorial Address delivered by Pres. Morrison. It is an exhaustive document, which collectors of such works will do well to procure.

—The Tenth Anniversary of the Plymouth church, Minneapolis, Minn.,⁸ was commemorated in a Sermon by Rev. Mr. Salter, which combines an eloquent discourse with minute history. We notice but one omission of anything needed,—the exact dates of service of its five ministers.

—Two funeral Sermons are before us: Rev. Dr. Bouton's, on the death of Rev. Asa P. Tenney,⁹ preached at West Concord,

¹ A Report on the Moral and Religious Condition of the Community, being an Address before a Union of Evangelical Churches, in the City of Burlington, Vt., delivered in the White Street Congregational church, March 10, 1867, by Prof. Edward Hungerford. Burlington: 1867. 8vo. pp. 29.

² The One Hundred and Fiftieth Anniversary of the Organization of the Congregational Church in Columbia, Conn., Oct. 24, 1866. Historical Papers, Addresses, with Appendix. Hartford: 1867. 8vo. pp. 96.

³ INDEPENDENCE. Second Annual Sermon, preached to the 13th regiment, N. G. S. N. Y., in the South Congregational Church, Brooklyn, N. Y., Dec. 9, 1866, by its Chaplain, Rev. Edward Taylor, Pastor of the South Congregational church. Brooklyn: 1867. 8vo. pp. 16.

⁴ Memorial Address and Proceedings at the Thirtieth Anniversary of the settlement of Geneseo, Ill., Nov. 19 and 20, 1866. Chicago: 1867. 8vo. pp. 30.

⁵ A Historical Discourse commemorative of the settlement of Galesburg [Ill.], delivered in the First Church of Galesburg, June 22, 1866, by Rev. Flavel Bascom, a former pastor of the church. And a Statistical paper, by Rev. Frederick T. Perkins, present pastor of the church. Galesburg, Ill.: 1866. 8vo. pp. 39.

⁶ Manual of the Congregational Church and Society, Morris, Ill. Morris: 1867. 16mo. pp. 24.

⁷ A Memorial Address delivered at the Laying of the Corner Stone of the South Hall at Olivet College, Thursday, June 28, 1866, by Rev. N. J. Morrison, President of the College. Lansing, Mich.: 1866. 8vo. pp. 34.

⁸ Sermon, by the Pastor, Rev. Charles C. Salter, on the Tenth Anniversary of the Plymouth Congregational Church, Minneapolis, Minnesota, Sunday, April 28, 1867. Minneapolis: 1867. 8vo. pp. 18.

⁹ Memorial Discourses: Seed-Sowing; or, a Fruitful Ministry. A Sermon preached at the Funeral of Rev. Asa P. Tenney, Pastor of the Congregational Church in West Concord, N. H., on Monday, March 4, 1867, by Rev. Nathaniel Bouton, D.D., Pastor of the First Congregational Church in Concord. Concord: 1867.—

N. H., March 4, 1867; and Rev. Wm. Salter's, at the funeral of Rev. Benjamin A. Spaulding, Ottumwa, Iowa,¹ April 2, 1867, — both of course appropriate and valuable. The former adds also Mr. Tenney's Sermon on the twenty-fifth Anniversary of his Installation, March 28, 1858.

— A pamphlet of twenty-one closely printed pages lies before us, filled with the facts which make up the history of one of our largest States for the period of thirty years.² We instinctively honor the man who will undertake and patiently perform a work for which posterity will thank him. Nobody will ever reward him. Our old academical associate and friend knows what is needed, and as well knows how to meet the necessity without stopping to count the cost, or asking who will foot the bills. He must have the materials for a much more extended work. We look for the day when this kind of labor will be appreciated.

— Perhaps we are in danger of over-estimating the biographical, statistical, and real production, or working histories of our churches. But we think not. And it is difficult, impossible, for us to see how so many otherwise intelligent clergymen and laymen can consent to be so ignorant of the leaders and laborers of that branch of the Christian family to which they belong; ignorant of their location and of their success, of their life or of their death. It is certain that such do not realize how small an outlay would give them so many facts of such inestimable value.

Joseph M. Wilson, Esq., of Philadelphia, does not mean to leave the Presbyterian branches of the Christian household without the means of knowing, — well, about all that is to be known of that great body of Christ's followers. The eighth volume of his *Almanac*³ before us is laden with items

of deep interest. The sketches of one hundred and thirty-five deceased Presbyterian ministers alone, are worth the price of his volume. Then the general operations of the different branches of the church are full and instructive. The subject of manse is ably discussed; list of Presbyterian authors; histories of churches; engravings of manse and places of worship; portraits of ministers, &c., &c., make up this well filled volume of 495 pages, and are offered at the very low price of \$3.00. We do not see how any of the 10,000 for whom it is prepared can afford to do without it.

— The "Bampton Lectures" have already acquired a high reputation. The recent course delivered by Mr. Bernard upon "the Progress of Doctrine in the New Testament," just published,⁴ can scarcely be surpassed in either interest or value to the biblical student by any that has preceded it. The style of the author, so elevated yet so simple, so perspicuous yet so scholarly, is a fine model. The work is divided into eight lectures: one on "the New Testament" as a whole; two on "the Gospels"; two on the Acts of the Apostles; two on the "Epistles," and one on "the Apocalypse." An Appendix of twenty-eight pages consists of critical notes and explanations. We most heartily commend this able, discriminating, eminently *scriptural*, and practically religious book to all our readers. The skepticism of the age demands its wide circulation.

— In twenty chapters, making a book of 437 pages, Dr. Ide has given the public twenty "Bible Pictures."⁵ He says, "each chapter is treated as complete in itself, and is intended to be a picturesque reproduction of the Scriptural scene or incident to which it relates." Some of the topics selected are as follows, and may suggest the outlines of the "pictures" drawn from them. "The

¹ A Sermon preached on the twenty-fifth Anniversary of his Installation, March 28, 1853, by Rev. Asa P. Tenney, A. M., Pastor of the Congregational Church in West Concord, N. H. Concord: 1867. 8vo. pp. 20, 12.

² A Sermon preached at the funeral of Rev. Benjamin A. Spaulding, Ottumwa, Iowa, April 2, 1867, by Rev. Wm. Salter, Pastor of the Congregational Church in Burlington, Io. 8vo. pp. 8.

³ Wisconsin as it was and as it is. 1836 compared with 1866. Its material, educational, and religious history. By Rev. S. A. Dwinell. Milwaukee: 1867. [From Wisconsin Paritan.]

⁴ The Presbyterian Almanac and Annual Remembrancer of the Church, for 1866, by Joseph M. Wilson.

Vol. VIII. Philadelphia: Joseph M. Wilson, No. 111 South Tenth Street, below Chestnut Street. 1866.

⁵ The Progress of Doctrine in the New Testament considered in Eight Lectures delivered before the University of Oxford on the Bampton Foundation, by Thomas Dehany Bernard, M. A., of Exeter College, and Rector of Walcot. From the Second London Edition, with Improvements. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: G. S. Blanchard & Co. pp. 258. Price \$1.50.

⁶ Bible Pictures; or Life-sketches of Life-Truths. By George B. Ide, D. D., Author of *Battle Echoes*, &c. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Co. Cincinnati: G. S. Blanchard & Co. 1867. pp. 437.

Home of the Soul;" "The Year Sabbath;" "The Two Builders;" "The Thief on the Cross;" "The Victorious Rider;" "Deep Fishing;" "Vain Questions," &c., &c. The class is not small nor unimportant to whom this method of presenting truth is attractive, and to whom this book would be useful. The style of the author is not according to our taste. He is not a Bunyan. He is no dramatist. Simple, plain English is a more fitting garb. The book, however, contains much invaluable truth, often made very plain. The publishers, as usual, have done their part with most commendable skill.

— The "Woman Question" is up, and must now be considered. Mrs. Dall has long given it serious and thoughtful attention.¹ Her Lectures and publications have already introduced her to those who are interested in her great theme. In the finely printed and attractive volume before us, she has brought together a great amount of useful information, and has used her materials with skill and discrimination. If occasionally she has drawn a little upon her imagination, or too ready credence, for her facts, much is to be pardoned to her great zeal and intense convictions of the importance of her subject. Her book will more than repay a thorough reading. The "lords of creation" need not throw it aside because its writer or its theme is — "WOMAN." There is an evident intention of fairness and candor in stating the questions at issue, and we are glad they are discussed by one who has observed so widely, who feels so keenly, who writes so ably. We predict a large sale for this interesting volume.

— Dr. Smith's Bible Dictionary is confessedly a rich treasure of Biblical knowledge.² We are glad to see that those eminently enterprising publishers, Messrs. Hurd & Houghton, are bringing out an American edition of this great work under the editorial supervision of the men who will command the confidence of Bible readers, second to few that could have been chosen. The

issues are monthly, in numbers of 112 pages each, and will probably make 30 numbers in all, — 75 cents a number. The illustrations, which are abundant, are finely executed; the printing is after the Cambridge (River-side) best style, which is saying enough. Part V. is just received. We cannot too highly commend this work to all our readers. Ministers and Sabbath school teachers, and intelligent Christians ought to secure it; and taking the numbers as they are issued, payments can be easily made. The distinguished scholarship employed in preparing the original work is a guarantee in advance of its general accuracy. The revision and critical notes of Messrs. Hacket and Abbot give an additional assurance that all is right.

— "It contains only the *best* Hymns and Tunes, of a standard and popular character; no novelties; nothing superfluous." So affirms "the subscriber" to the advertisement of this new candidate "for the service of song in the house of the Lord." From a hasty perusal we are not prepared to question the truth of this affirmation. The selection has been made with good taste and judgment, both as respects tunes and hymns. The arrangement or method of the latter we think admirable. The variety is large and well proportioned. The family, the Sabbath school, the social meeting, and the great congregation are well provided for. We should prefer the tunes *with* the hymns, instead of finding them together at the end of the book. This difficulty is remedied, in part, by having the tunes only on the right hand page. We are sorry not to see the authors' names with their own hymns, or somewhere. We think it a defect. We are glad to see the "adaptation of hymns to tunes." It will be very helpful to many who lack skill in that service. We advise churches in want of a new book, by all means to examine this.

— A complete history of Congregationalism is a great desideratum. Its items for many centuries are so interwoven with other matters, and scattered over so large a surface; and these are stated under such bitter prejudices, that to find them at all is

¹ The College, the Market, and the Court; or Woman's Relation to Education, Labor, and Law. By Caroline H. Dall: Author of "Historical Sketches," "Sunshine," "The Life of Dr. Zakrzewska," &c. Boston: Lee & Shepard. 1867. pp. 498.

² American Edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Prof. H. B. Hackett, D. D., with the co-operation of Mr. Ezra Abbott, A. M., Assistant Librarian of Harvard University. New York: Published by Hurd & Houghton. 1867.

³ The Church Hymn Book. New York: A. D. F. Randolph, 770 Broadway. Burlington, Io.: J. P. Brown. Chicago: Root & Cady. 1867. 710 Hymns and Chants. 157 Tunes. Price \$1.25; \$1.00 by the one hundred. For sale by Nichols & Noyes, and M. H. Sargent, Boston, and by the publishers.

a herculean task; and when found, to judge of their accuracy, and bring them to their place, is work "that is work." We scarcely know which most to admire, Mr. Punchard's patience in pursuing, or his skill in bringing out and arranging the materials for his invaluable history.¹ We welcome this third volume. It commences where the second volume left the thrilling record, and traces and notes the memorable events to the establishment of the colony at Plymouth, 1626. We trust a fourth volume will bring the record down to our day, when what has so long been wanted will be secured,—a full, an accurate, a scholarly, an interesting history of the most remarkable denomination of Christians the world has ever contained. Our churches utterly fail in duty and privilege, in failing to secure these admirably printed and well filled volumes.

—Periodicals multiply.* There may be room for all, but we think the number might be safely less. This now before us² is intended to fill, what is supposed to be, an unoccupied niche. It is "conducted by an association of laymen." The Editors say "the Panoplist must be a messenger from the laity to the ministry of the churches." And still again, "we approach our pastors with all deference and respect." It insists on disowning the sympathizers with the institution of slavery as worthy of Christian fellowship; it condemns "card playing, the attendance at balls, theaters, operas, the passion for splendor," &c., &c., as unworthy the Christian profession. Its articles are written with fair ability and in good spirit. We see none of those most needed that could not find a place in some of our many older periodicals. The editors of this third "Panoplist" think otherwise. We wish them every success.

¹ History of Congregationalism from about A. D. 250 to the present time. In continuation of the account of the origin and earliest history of this system of church polity contained in "A View of Congregationalism" by George Punchard. Second edition, rewritten and greatly enlarged. Vol. III. New York: Published by Hurd & Houghton, 469 Broome Street. 1867. 455 pp. Price \$3.00.

² The Panoplist, or the Christian's Armory. Published Monthly. \$2.00 per annum in advance. Boston: C. C. P. Moody, 52 Washington Street.

—Among the new or the old publications, none are more welcome to our household than the "Sabbath at Home."³ We expressed our doubt, on the examination of the January number, whether it would be sustained, in interest and ability, by the subsequent issues. Having seen the sixth, and finding each number spirited and spiritual, attractive and instructive, we give it our hearty indorsement. Both the junior and senior readers in our home-circle delightedly "con" every number. Its execution is faultless. We wish it an abundant support and long life.

—A spicy, readable, valuable pamphlet of 120 pages is before us. Its editor is skillful and successful in gathering materials pertaining to the early settlement of the Western Reserve⁴ especially; and we commend this work to all who have any interest in the "Pioneer" life of the noble men and women who laid the foundations of our once far Western, now medium lands. It contains valuable history, and its value will increase as time rolls on. Let those now occupying the regions lying still beyond take the hint, and in like manner preserve the current and past facts of their history for the benefit of succeeding generations.

—The American Tract Society, 28 Cornhill, Boston, have issued the following valuable and instructive books:—

- A Sister's Story. 298 pp.
- Glimpses of West Africa, by Rev. S. J. Whiton. 208 pp.
- Following the Leader. 247 pp.
- The Honorable Club, and other tales, by Lynde Palmer. 270 pp.
- Friendly Words with Fellow Pilgrims, by James William Kimball, 262 pp.
- Jonah the Prophet: Lessons on his Life, by Prof. Gausson. 167 pp.

³ The Sabbath at Home. An Illustrated Religious Magazine for the family. Published by the American Tract Society, 28 Cornhill, Boston. Monthly. Two dollars per year in advance.

⁴ Vol. VIII. June 1867. Price 50 cents. The Fire Lands Pioneer; published by the Fire Lands Historical Society, at their rooms in Whittlesey Building, Norwalk, Ohio.

AMERICAN ECCLESIASTICAL STATISTICS.

[Continued from the April number.]

FREEWILL BAPTIST.

The "Freewill Baptist Register" for 1867 gives the following summary:—

YEARLY MEETINGS.	No. of Q. M's.	No. of Chh.	Ordained Preach- ers.	Licensed Preach- ers.	Increase	Decrease	No. of Communi- cants.
New Hampshire,	9	140	147	6	443		8929
Maine Western,	4	71	61	7	258		4326
Kennebec,	6	105	88	8	347		6180
Penobscot,	8	107	74	9		11	3345
Vermont,	6	62	52	9		29	2648
Rhode Island and Massachusetts,	3	40	46	3	37		4188
Holland Purchase,	6	35	41	4	128		1816
Genesee,	5	28	26	1		35	1318
Susquehanna,	5	36	28	6	80		1285
N. York and Pennsylvania,	4	41	32	12	40		966
St. Lawrence,	2	14	12	2		33	477
Union,	2	14	15	5	40		662
Central New York,	5	43	30	6	19		2007
Pennsylvania,	3	11	8	3	39		500
Ohio and Pennsylvania,	6	38	32	4		8	1450
Ohio Northern,	4	15	16		20		494
Ohio,	2	10	8	2	89		575
Ohio River,	3	39	23	9	8		2027
Marion, Ohio,	3	15	11	5	17		665
Indiana,	2	10	5	2	28		316
Northern Indiana,	4	20	13	1		130	522
Michigan,	10	97	73	23	175		3364
St. Joseph's Valley,	5	18	18	2	65		570
Illinois,	8	54	46	12	279		1845
Wisconsin,	10	84	75	5	237		2568
Iowa,	3	17	17	1	13		692
Iowa Northern,	4	23	24	3	11		721
Iowa Central,	2	7	4	2			100
Canada West,	3	19	9	2		57	713
Minnesota,	5	30	20	5	89		597
Q. M's not connected,	5	16	16	4		11	320
Churches not connected,		7	7	1	44		134
Total, 31	147	1264	1076	104			56,258

INSTITUTIONS.

Freewill Baptist Printing Establish-
ment, Dover, N. H.—Foreign Mission So-
ciety.—Home Mission Society.—Educa-
tion Society.—Female Systematic Benefi-
cence Society.—Anti-Slavery Society.—
Sabbath School Union.—New York State
Mission Society.—Western Home Mission
Committee.

PERIODICALS.

Morning Star, Dover, N. H., weekly.
—Myrtle (Sabbath school), semi-month-
ly.

EDUCATIONAL INSTITUTIONS.

Hillsdale College, Hillsdale, Mich.—
Bates College, Lewiston, Me.—Maine
State Seminary, and Nichols Latin School,
Lewiston, Me.—New Hampton Institu-
tion, N. H.—Whitestown Seminary, N.
Y.—Northwestern College, Wasioja,
Minn.—Pike Seminary, Pike, N. Y.—
Prairie City Academy, Prairie City, Ill.—
Lapham Institute, North Scituate, R. I.
—Cheshire Academy, Cheshire, Ohio.
—Austin Academy, Strafford Center,
N. H.

METHODIST EPISCOPAL.

The Methodist "Almanac" for 1867 gives the following table:—

CONFERENCES.	TR. PREACHERS.			Local Pren.	NUMBERS IN SOCIETY.			BENEVOLENT CONTRIBUTIONS.		
	Effect	Sup.	Total.		Members	Probab.	Total.	Miss Sub.	S. S. Union	Tract So.
Baltimore, . . .	75	27	102	84	12,010	2,037	14,047	\$21,054 36	\$62 30	\$229 29
Black River, . . .	100	48	148	103	18,775	2,714	21,489	13,237 77	567 74	555 42
California, . . .	87	12	99	83	3,885	597	4,482	2,013 70	65 75	103 90
Central German, . . .	77	15	92	90	7,989	1,165	9,154	6,162 44	266 49	360 67
Central Illinois, . . .	152	20	172	225	17,834	2,570	20,404	8,165 35	359 55	225 00
Central Ohio, . . .	100	26	126	160	16,723	2,421	19,144	13,575 00	198 81	298 99
Cincinnati, . . .	140	20	160	227	27,541	3,259	30,800	23,810 56	412 30	291 04
Colorado, . . .	9	..	9	10	234	97	331	1,510 00	26 65	16 35
Delaware, . . .	33	3	36	103	7,501	624	8,125	556 88	27 95	8 62
Des Moines, . . .	76	8	84	155	9,818	2,271	12,089	3,423 45	66 54	65 18
Detroit, . . .	144	17	163	180	15,021	2,119	17,140	8,847 01	259 02	187 29
East Baltimore, . . .	180	44	224	180	29,572	7,330	36,902	25,358 09	438 15	1,159 39
East Genesee, . . .	152	37	189	147	20,215	3,205	23,420	12,308 75	292 43	222 74
East German, . . .	28	1	29	22	2,061	367	2,428	5,917 59	275 46	197 00
East Maine, . . .	65	25	90	77	8,414	2,263	10,677	10,490 42	689 92	822 14
Erie, . . .	208	43	251	275	25,672	4,598	30,270	16,891 71	296 67	214 57
Genesee, . . .	109	19	128	86	8,010	1,261	9,271	6,891 71	296 67	214 57
Germany & Sw., . . .	39	..	39	23	3,885	1,465	5,350	962 19	12 10	485 09
Holston, . . .	52	13	65	137	13,918	4,293	18,211	572 81	..	..
Illinois, . . .	155	29	184	351	26,945	3,685	30,630	19,300 79	516 82	430 88
India Mission, . . .	28	..	28	16	157	108	265	21,344 00	..	95 00
Indiana, . . .	105	24	129	234	23,611	3,826	27,437	9,886 56	172 35	190 17
Iowa, . . .	85	13	98	208	15,774	1,771	17,545	6,638 17	174 55	96 60
Kansas, . . .	60	8	68	126	4,419	1,508	5,927	5,542 62	112 25	155 83
Kentucky, . . .	66	8	74	97	1,755	1,101	2,856	628 87	..	..
Liberia Mission, . . .	17	..	17	25	1,308	122	1,430	..	..	..
Maine, . . .	94	32	126	76	10,345	1,792	12,137	7,687 24	280 24	441 08
Michigan, . . .	138	17	155	218	15,260	2,804	18,064	8,857 35	276 06	100 31
Minnesota, . . .	80	12	92	131	7,434	1,308	8,742	3,459 82	133 46	63 35
Mississippi Mission, . . .	16	..	16	13	2,216	476	2,692	..	..	..
Missouri & Arkansas, . . .	123	10	133	223	9,638	3,070	12,708	3,117 55	138 05	62 60
Nebraska, . . .	24	2	26	19	1,431	566	1,997	774 16	12 30	11 10
Nevada, . . .	12	..	12	6	238	7	245	95 50	5 00	..
Newark, . . .	139	20	159	98	20,908	4,347	25,255	19,264 76	856 82	911 70
New England, . . .	154	45	199	111	18,652	2,319	20,971	26,573 21	390 32	519 65
New Hampshire, . . .	94	29	123	96	10,486	1,537	12,023	7,553 0	231 61	187 50
New Jersey, . . .	129	24	153	156	22,648	5,122	27,770	18,494 53	736 99	747 63
New York, . . .	215	45	260	165	30,876	5,581	36,457	33,062 18	1,255 91	1,182 01
New York East, . . .	158	47	205	196	28,040	4,742	33,782	14,922 56	1,107 64	2,574 21
North Indiana, . . .	108	24	132	260	20,849	7,408	28,257	13,333 31	352 48	333 63
North Ohio, . . .	91	24	115	134	14,025	1,621	15,646	11,426 92	287 68	178 21
N. W. German, . . .	72	7	79	48	4,742	1,277	6,019	4,382 72	157 28	186 08
N. W. Indiana, . . .	96	23	119	153	15,847	1,825	17,672	9,013 29	250 66	199 19
N. W. Wisconsin, . . .	32	6	38	38	2,573	597	3,170	953 68	95 83	45 05
Ohio, . . .	139	23	162	208	27,755	3,410	31,165	18,930 54	491 93	521 77
Oneida, . . .	141	53	194	124	16,401	2,884	19,285	12,508 79	413 32	446 00
Oregon, . . .	43	9	52	67	2,769	676	3,445	1,678 91	120 75	80 30
Philadelphia, . . .	238	33	271	351	45,431	10,358	55,784	35,522 55	1,666 78	3,797 38
Pittsburgh, . . .	195	33	228	230	35,104	8,077	43,181	38,395 22	899 49	516 33
Providence, . . .	110	26	136	90	14,412	1,823	16,235	12,544 83	609 88	412 82
Rock River, . . .	151	42	193	253	17,752	2,686	20,438	13,688 00	862 27	544 52
S. Carolina Mission, . . .	11	..	11	16	2,791	246	3,137	..	..	..
S. E. Indiana, . . .	65	20	85	130	16,390	1,752	18,142	9,122 37	226 61	204 91
Southern Illinois, . . .	107	18	125	281	17,262	3,887	21,149	7,165 96	253 37	122 34
S. W. German, . . .	80	9	89	110	6,029	975	7,004	4,082 30	186 68	210 70
Tennessee, . . .	40	..	40	49	2,689	484	3,173	..	..	..
Troy, . . .	159	62	221	123	22,087	4,374	26,461	14,747 29	619 36	777 82
Upper Iowa, . . .	110	21	131	186	13,104	1,967	15,071	6,952 78	310 83	206 36
Vermont, . . .	115	26	141	84	11,395	1,878	12,773	9,155 32	312 86	339 33
Washington, . . .	48	1	49	81	11,349	1,862	13,212	242 00	8 96	31 94
West Virginia, . . .	84	18	102	70	14,164	4,944	19,108	3,945 68	70 07	33 90
West Wisconsin, . . .	65	19	84	135	6,337	1,065	7,402	3,349 29	112 29	53 39
Wisconsin, . . .	117	32	149	153	10,202	1,624	11,826	7,465 44	334 01	107 44
Wyoming, . . .	94	21	115	141	13,415	3,427	16,842	6,815 38	405 24	411 98
Total, . . .	6,287	1,289	7,576	8,602	871,113	161,071	1,032,184	671,000 66	18,850 89	23,349 36
Last year, . . .	6,014	1,161	7,175	8,493	822,711	106,548	929,259	602,064 83	19,668 45	22,322 40
Increase, . . .	273	128	401	209	48,402	54,523	102,925	69,025 83	782 44	1,026 96

ANNUAL CONFERENCES.

Of these there are sixty-four, an increase of four over the previous year. At their recent session the Bishops made provision for the organization of three new ones, making a total, for the year 1867, of sixty-seven; an increase, over 1865, of seven.

PREACHERS.

The number of traveling preachers is 7,576, an increase over the previous year of 401. Of these 6,287 are effective (that is, taking full work to which they are assigned by the bishops), 881 are supernumerary, and 408 are returned superannuated. During the year 77 traveling preachers located, and 80 died, and 639 were admitted on trial. The number of local preachers is 8,602, an increase of 209. The total ministerial force, not including the bishops, is 16,178, being net increase of 610. Philadelphia Conference has the largest number of traveling ministers, viz. 271, and Colorado the smallest, namely 9. In local preachers Philadelphia also excels, having 351; Nevada reports only 6, which is the smallest number.

MEMBERSHIP.

The total membership reported is 1,032,184, an increase during the year of 102,925, *over eleven per cent.* The number of baptisms stands thus: adults, 47,419; children, 35,536; total, 82,955, being an increase of 18,269 adults, and 2,645 children, or a total increase of baptisms of 20,914. During the year 12,214 members died. Those are not included above. If we add this number to that showing the increase, we find that during the year at least 115,139 persons united with the Methodist Episcopal Church.

CHURCH EDIFICES AND PARSONAGES.

The number of churches (houses of worship) is 10,462, being an increase of 420. The estimated total value is \$29,594,004, an increase of \$2,843,502. The number of parsonages is 3,314, valued at \$4,420,958, an increase of 171 in number, and of

\$24,277 in value. The total value of church edifices and parsonages is \$34,014,962, being an increase of \$2,867,729.

BENEVOLENT COLLECTIONS.

The following are the summaries of the contributions for the principal benevolent causes, *omitting all receipt from legacies*: for Conference claimants (worn-out preachers, and widows and orphans of ministers who have died in the work), \$107,892, an increase of \$14,743; for Missionary society, \$671,090, an increase of \$69,025; for Tract society, \$23,349, an increase of \$1,026; for American Bible society, \$107,238, an increase of \$5,495; for Sunday-school Union, \$19,850, an increase of \$782. The total contributions for these causes is \$929,221. This is an increase over the returns of 1865 of \$91,073.

SUNDAY SCHOOLS.

Total schools, 14,045, an increase of 96; officers and teachers, 162,191, an increase of 8,492; scholars, 980,622, an increase of 48,898; volumes in library, 2,644,291, an increase of 169,195. The "Sunday-school Advocate," at the close of the volume in October, issued a regular edition of over 300,000 copies, a large increase over the subscription list of the preceding year.

COMPARATIVE PROGRESS.

By examining the official returns of the Conferences for the whole century, and comparing them by decades, from 1766, we have the following table:—

Year.	Traveling Preachers.	Increase of Preachers.	Members.	Increase of Members.
1766	....	....	....	....
1776	24	....	4,921	4,921
1786	117	53	20,089	15,788
1796	293	176	56,664	35,975
1806	452	159	130,570	73,906
1816	695	243	214,235	83,665
1826	1,406	711	360,800	146,565
1836	2,923	1,522	650,103	289,303
1846	3,582	654	644,229*	Dec 5,874
1856	5,877	2,295	800,327	156,098
1866	7,576	1,699	1,032,184	231,857

* By the withdrawal and separation of Southern Conferences in 1844, organizing the Methodist Episcopal Church, South, the Methodist Episcopal Church lost 1,345

traveling preachers, and 495,288 members, and yet so rapid was her growth during the decade, that at its close (two years after the separation) there was a net gain of 654 preachers, and a lack of only 5,874 members of making up the number lost.

COLLEGES AND UNIVERSITIES.

Albion College, Albion, Mich.—Alleghany College, Meadville, Pa.—Baker University, Baldwin City, Kan.—Baldwin University, Berea, O.—Cornell College, Mt. Vernon, Iowa.—Dickinson College, Carlisle, Pa.—Galesville University, Galesville, Wis.—Genesee College, Lima, N. Y.—German Wallace College, Berea, Ohio.—Hamline University, Red Wing, Minn.—Illinois Wesleyan University, Bloomington, Ill.—Indiana Asbury University, Greencastle, Ind.—Iowa Wesleyan University, Mt. Pleasant, Iowa.—Lawrence University, Appleton, Wis.—M'Kendree College, Lebanon, Ill.—Mount Union College, Mt. Union, O.—Northwestern University, Evanston, Ill.—Ohio Wesleyan University, Delaware, O.—University of the Pacific, Santa Clara, Cal.—Upper Iowa University, Fayette, Iowa.—Wesleyan University, Middletown, Ct.—Wallamet University, Salem, Oregon.

BIBLICAL INSTITUTES.

Baker Theological Institute, Charleston, S. C.—Garrett Biblical Institute, Evanston, Ill.—Methodist General Biblical Institute, Concord, N. H.—Mission Theological Institute, Bremen, Germany.—Thomson Biblical Institute, New Orleans, La.

SEMINARIES, FEMALE COLLEGES, AND ACADEMIES.

Amenia Female Seminary, Amenia, N. Y.—Athens Female College, Athens, Tenn.—Baltimore Female College, Baltimore, Md.—Battle Ground Institute, Battle Ground, Ind.—Beaver Female Seminary, Beaver, Pa.—Bordentown Female College, Bordentown, N. J.—Brookville College, Brookville, Ind.—Brunson Institute, Point Bluff, Wis.—Central Ohio Conference

Seminary, Maumee City, O.—Church Hill Institute, New Canaan, Ct.—Clark Seminary, Aurora, Ill.—Colorado Seminary, Denver, Colorado.—Dansville Seminary, Dansville, N. Y.—Danville Academy, Danville, Ind.—Delaware Academy, Delhi, N. Y.—Des Moines Conference Seminary, Indianola, Iowa.—East Genesee Conference Seminary, Ovid, N. Y.—East Maine Conference Seminary, Bucksport, Me.—Eau Claire Wesleyan Seminary, Eau Claire, Wis.—Evansville Seminary, Evansville, Wis.—Falley Seminary, Fulton, N. Y.—Female Collegiate Institute, Santa Clara, Cal.—Fort Edward Institute, Fort Edward, N. Y.—Fort Plain Female College, Fort Plain, N. Y.—Fort Wayne Female College, Fort Wayne, Ind.—Genesee Wesleyan Seminary, Lima, N. Y.—Gouverneur Wesleyan Seminary, Gouverneur, N. Y.—Grand Prairie Seminary, Onarga, Ill.—Griffith Institute, Springville, N. Y.—Hartford Collegiate Institute, Hartford, Kan.—Hedding Seminary and Central Illinois Female College, Abingdon, Ill.—Hillsborough Female College, Hillsborough, O.—Illinois Female College, Jacksonville, Ill.—Indiana Female College, Indianapolis, Ind.—Irving Female College, Mechanicsburgh, Pa.—Jonesborough Female College, Jonesboro', Tenn.—Jonesville Academy, Jonesville, N. Y.—Maine Wesleyan Seminary, Kent's Hill, Me.—Marshall College, Marshall, Ill.—Middletown Institute and Preparatory School, Middletown, Ct.—Moore's Hill Collegiate Institute, Moore's Hill, Ind.—Morgantown Female Collegiate Institute, Morgantown, W. Va.—Napa Collegiate Institute, Napa City, Cal.—Newbury Seminary, Newbury, Vt.—New Carlisle Institute, New Carlisle, Ind.—N. H. Conference Seminary and Female College, Sanbornton Bridge, N. H.—New York Conference Seminary, Charlottesville, N. Y.—Northwestern Female College, Evanston, Ill.—Northern Indiana College, So. Bend, Ind.—Northern Missouri Collegiate Institute, Louisiana, Mo.—Ohio Wesleyan Female College, Delaware, O.—Olney

Male and Female College, Olney, Ill.—Oneida Conference Seminary, Cazenovia, N. Y.—Pennington Seminary and Female Collegiate Institute, Pennington, N. J.—Perry Academy, Perry, N. Y.—Pittsburgh Female College, Pittsburgh, Pa.—Portland Academy, Portland, Oregon.—Providence Conference Seminary and Musical Institute, East Greenwich, R. I.—Ripley Female College, Poultney, Vt.—Rockport Collegiate Institute, Rockport, Ind.—Rock River Seminary, Mt. Morris, Ill.—Santiam Academy, Lebanon, Oregon.—South Illinois Female College, Salem, Ill.—Spring Mountain Academy, Spring Mountain, O.—Springfield Female College, Springfield, O.—Springfield Wesleyan Seminary and Female Collegiate Institute, Springfield, Vt.—Stockton Female Institute, Stockton, Cal.—Stockwell Collegiate Institute, Stockwell, Ind.—Thorntown Academy, Thorntown, Ind.—Umpqua Academy, Wilbur, Oregon.—Valparaiso Male and Female College, Valparaiso, Ind.—Waterloo Academy, Waterloo, Wis.—Wesleyan Academy, Wilbraham, Mass.—Wesleyan Female College, Cincinnati, O.—Wesleyan Female College, Wilmington, Del.—Western Reserve Seminary, West Farmington, O.—West River Classical Institute, West River, Md.—Whitewater College, Centerville, Ind.—Williamsport Dickinson Seminary, Williamsport, Pa.—Willoughby Collegiate Institute, Willoughby, O.—Wyoming Seminary, Kingston, Pa.—Xenia Female College, Xenia, Ohio.

OFFICIAL WEEKLY PAPERS.

Eight weekly papers are published in the interest of the Methodist Episcopal Church, by the authority and under the direction of the General Conference, their editors and publishers being appointed by that body, namely, the "Christian Advocate" at New York, the "Western Christian Advocate" at Cincinnati, Ohio, the "Pittsburgh Christian Advocate" at Pittsburgh, Pa., the "Northern Christian Advocate" at Auburn, N. Y., the "Northwestern Christian Advocate" at Chicago, Ill.,

the "Central Christian Advocate" at St. Louis, Mo., the "California Christian Advocate" at San Francisco, Cal., the "Pacific Christian Advocate" at Portland, Oregon, and the "Christian Apologist" at Cincinnati. "Zion's Herald" is at least semi-official, the General Conference having authorized the bishops to appoint a preacher to edit it.

MEMBERSHIP OF METHODIST CHURCHES.

Methodist Episcopal Church.—The number of members, from the official returns for 1866, is 1,032,184; preachers, 7,576.

British Wesleyan Statistics for 1866.—British Conference, 410,914; French Conference, 1,699; Australasian Conference, 47,695; Canada Conference, 53,954; Conference of Eastern British America, 15,275; total, 529,537. This is a net increase over the preceding year of 3,388. The probationers, not included above, number 37,217, or a grand total of 566,754.

Other Methodists in the United States.—The following are taken from "Goss's Statistical History," and said to be the returns for 1865. Methodist Episcopal Church, South, 708,949; Methodist Protestant Church, 105,120; African Methodist Episcopal Church, 53,670; African Methodist Episcopal Zion Church, 30,600; Evangelical Association, 51,185; Wesleyan Methodist Church, 25,620; Free Methodist Church, 3,655; Primitive Methodist Church, 1,805; total, 980,604.

Other Canadian Methodist Churches.—Methodist Episcopal Church in Canada, 19,746; New Connection Methodists, 8,028; Primitive Methodist Church, 5,854; total, 43,628.

Other Methodists in England.—Primitive Methodists, 159,794; United Free Methodists, 65,958; Bible Christians, 26,059; New Connection, 24,438; Reformed Union, 9,708; total, 286,017.

Grand Total.—The above figures give a total of 2,916,763. This number, which gives only those who are actual members,

should be increased by the Methodists in other countries not embraced in the above

returns, but we have no official data at hand for making the proper estimates.

Editor's Table.

THE following letter will speak for itself. It comes to us unsought, and we publish these extracts without the permission of the author. We are sure he cannot object to the liberty we take. His suggestions are well worthy the serious consideration of all our readers.

July 15, 1867.

EDS. CONGREGATIONAL QUARTERLY:

Dear Sirs,—Feeling more and more, as I read and ponder and pray over the “church question,” the great value of your magazine, I herein enclose \$10, to be used in sending copies of the same to such persons, colleges, or college societies, as may seem advisable to you. I did think of designating persons and schools where the young and inquiring might be instructed on subjects about which there is a vast amount of ignorance, and consequently prejudice; but I have concluded to leave the matter entirely to your judgment. . . .

This amount I think I can furnish every year while God spares the little fund that is consecrated to Him; and perhaps sometimes more.

I feel the immense importance of Congregational principles apart from actual practice. Had I read the *Congregational Quarterly* more carefully in a time of great mental conflict, I should not be where I am now, in the Episcopal ministry. While in an evangelical diocese, I am sure that the whole animus of our church is toward an anti-Christian idea of both ministry and sacraments, although there is a leaven of Puritanism in the evangelical party of our church. But could I not proclaim the pure truth, I should depart; yet, as matters are, I must remain, and do what good I can.

But, although an Episcopalian, I would rather give all I have to Congregational uses, than one cent to the churchism growing so prevalent and obnoxious every year. I labored a few years in a Congregational church, and regret that I did not continue in your body. It has my deep sympathies and constant prayers; for I am getting more assured that it is the most correct exposition of apostolic practice and teaching.

I do not feel sure that you care for my personal difficulties, but I could not but express the foregoing sentiments in order that you might understand my motives. I wish I could distribute a thousand copies a year through the country.

With many prayers for God's blessing on the aims and efforts of the *Congregational Quarterly*,

remain, sincerely yours,

THE following is inserted as a matter of pleasant news to many of our readers. We hail, with great satisfaction, the announcement of such an undertaking. May its success surpass even the highest expectations of its warmest friends! Its position is favorable. Its editor the “right man in the right place.” And there is a demand from a great and rapidly increasing population for just such a paper as he and his able and willing coadjutors can make.

NEW NATIONAL RELIGIOUS PAPER.

A national religious newspaper, to be called “The Advance,” will be published weekly, from the first of September onward, in the city of Chicago. It will represent Congregational principles and polity, but will be conducted in a spirit of courtesy and fraternity towards all Christians. The form will be what is popularly termed a double sheet of eight pages, of the size and style of the New York *Evangelist*. The pecuniary basis is an ample capital, furnished by leading business men and others, to be expended in the establishment and improvement of the paper, which is intended to be second to none in the country, in its literary and religious character. The purpose of its projectors is indicated in the name; their aim being to *advance* the cause of evangelical religion, in its relations not only to doctrine, worship, and ecclesiastical polity, but also to philosophy, science, literature, politics, business, amusements, art, morals, philanthropy, and whatever else conduces to the glory of God and the good of man, by its bearing upon Christian civilization. No expense has been spared in providing for its editorial management in all departments, while arrangements are in progress to secure the ablest contributors and correspondents at home and abroad. The city of Chicago has been selected as the place of publication, because of its metropolitan position in the section of the country especially demanding such a paper, and the fact that it is

nearly the center of national population, and in a very few years will be the ecclesiastical center of the Congregational churches. Issued at the interior commercial metropolis, *The Advance* will contain the latest market reports, and able discussions of financial subjects, such as will make it a necessity to business men in all parts of the country. The editor-in-chief will be Rev. Wm. W. Patton, D. D., who resigns the pastorate of the leading church of the denomination at the West for this purpose, and who has had many years experience in editorial labor. The subscription price will be \$2.50 in advance. Advertising rates made known on application. Address "The Advance Company," P. O. Drawer 6374, Chicago, Ill.

THERE seems to be a call from some quarters, through the newspapers, for a reduction of the number of our periodicals. "Too many quarterlies, too many monthlies; can't take them all; can't read them if we do!" It has been suggested that our own bantling transfer its statistics to a Year Book, and then be absorbed by or absorb another Quarterly. And the Year Book of the Congregational Union of England and Wales is presented as a pattern of cheapness, being a volume of more than four hundred pages, and sold for about fifty cents currency. To this we have to say that the *paper alone*, blank and bare, to make a volume as large as this last named book, would cost considerably more than the price mentioned above. And further, we have to say, that these suggesting friends would not be satisfied with a Year Book so totally wanting in detail touching our ministerial and church work. The model referred to may meet the wants of our trans-Atlantic friends,—though we see not how,—but it would utterly fail here. And it is this DETAIL in tabular work that makes the labor and costs the money. A Year Book to contain what would be demanded of us in statistics, in biographical sketches, in historical reminiscences, and such like, could not be prepared and sold for less than nearly or quite the present price of the *Quarterly*, allowing nothing for editorial services, which must be neither "few nor small." It is the January number of the *Quarterly* that nearly breaks it down, this costing nearly as much as the other three.

But we are willing to be either absorbed or supplanted, if any thing better can be of-

fered to our ministry and churches, and on any better terms.

Yet we must be allowed to add that, after an experience of ten years with the Year Books of 1857, 1858, and 1859, and with every number of the *Quarterly*, except number one alone, we (I. P. L.) are fully persuaded that the *Quarterly* is now, essentially, in the best form, and is conducted mainly on the right basis. What it lacks is a PATRONAGE that will warrant its enlargement to a volume of SIX HUNDRED pages annually, and thus guarantee a more thorough editing, and the highest order of talents as now,—only more fully,—for its leading articles; combining the popular, the practical, the religious, the historical, the doctrinal; thus making it compare favorably with any of the quarterlies of the age in all that is needed in our intelligent families; and all this to be given promptly and well executed to subscribers on such terms that all may have it "who will." This is both our ideal and our goal for the CONGREGATIONAL QUARTERLY.

And this can all be realized *next year*, if our brethren in the ministry will give us their names and their influence A VERY LITTLE, in their churches. Secure to us FIVE THOUSAND subscribers for 1868, out of three hundred thousand Congregationalists, and we will give them, by the close of the year, more that will be worth reading and preserving than can elsewhere be found for twice the outlay. Every church library, every pastor's library, and every intelligent or would-be intelligent Congregationalist, it seems to us, should have this denominational, Christian, timely, very much NEEDED periodical.

A REPLY to the article, "Woman's Sphere in the Church," in our last issue, did not reach us in season for this number. It will appear in our next.

OUR readers, it is hoped, will be patient with our continued tardiness. It has been owing to circumstances entirely beyond our control. If human endeavor is adequate to an improvement in this direction, immediate and decisive, it shall not be wanting.

Congregational Quarterly Record.

CHURCHES FORMED.

- Dec. 9, 1866. In BURGH, O. (Welsh), 27 members.
 Feb. 9, 1867. At PLEASANT HILL, Mo., 8 members.
 Mar. 17. In LIMA CENTER, Wis.
 In VESPRE, C. W., 10 members.
 In BELMONT, Io., 13 members.
 " 27. In SAUK CENTER, Mich., 17 members.
 " 31. In ALLIANCE, O. (Welsh), 14 members.
 Apr. 21. At IRON HOUSE, Cal., 8 members.
 " 24. In WARRENSBURG, Mo., 6 members.
 " 25. In DUBUQUE, Io. (German), 11 members.
 In BROOKLYN, N. Y., the Navy Mission Ch., 60 members.
 " 28. In KNOXVILLE, Pa.
 May 8. In INDEPENDENCE, Io., 20 members.
 In CASTALIA, Io.
 " 23. In WEST ORANGE, N. J., the Second Valley Ch., 31 members.
 " 31. Near FAIRMOUNT, Mo., 8 members.
 June 6. In BRIGHTON, Ill., 27 members.
 Near NEWTON, Io., the Wittenberg Ch.
 " 9. In BANKS TOWNSHIP, Mich.

MINISTERS ORDAINED, OR INSTALLED.

- Jan. 24, 1867. Mr. J. D. MASON, to the work of the Ministry in Mason City, Io. Sermon by Rev. Daniel N. Bordwell, of Iowa City. Ordaining Prayer by Rev. Thomas Tenney.
 Feb. 9. Mr. AARON BROWN, to the work of the Ministry at Pleasant Hill, Mo. Sermon by Rev. Edwin B. Turner, of Hannibal. Ordaining Prayer by Rev. Matthew H. Smith, of Warrensburg.
 Mar. 12. Rev. A. S. BARTON, over the First Ch. in Townshend, Vt.
 Mar. 20. Mr. EDWARD S. HILL, to the work of the Ministry in Grove City, Io. Sermon by Rev. John D. Sands, of Quincy. Ordaining Prayer by Rev. Reuben Gaylord, of Omaha, Neb.
 Mar. 23. Rev. JOHN CAMPBELL, over the Ch. in Melbourne, C. E. Sermon by Rev. Edwin J. Sherrill, of Eaton. Installing Prayer by Rev. Archibald Duff, of Sherbrooke.
 Apl. 3. Mr. DANIEL W. WALDRON, over the Ch. in E. Weymouth, Ms. Sermon and Ordaining Prayer by Rev. Edwards A. Park, D. D., of Andover Seminary.
 " 10. Rev. PERLEY B. DAVIS, over the Ch. in Hyde Park, Ms. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.
 " 10. Rev. JOHN H. BISBEE, over the Ch. in Huntington, Ms. Sermon by Rev. Samuel G. Buckingham, of Springfield.
 " 16. Rev. JOHN M. CARMICHAEL, to the work of the Ministry in Sparta, Wis. Sermon by Rev. Nathan C. Chapin, of La Crosse. Ordaining Prayer by Rev. Alvan M. Dixon, of Trempealeau.

Apl. 18. Messrs. WILLIAM H. ATKINSON, WILLIAM E. DE RIEMER, SAMUEL E. EVANS, CARMICHAEL C. THAYER, and SPENCER R. WELLS, to the work of the Ministry in Chicago, Ill. Sermon by Rev. Henry Smith, D. D., of Lane Seminary, O. Ordaining Prayer by Rev. Truman M. Post, D. D., of St. Louis, Mo.

" 19. Mr. CLARENDON M. SANDERS, to the work of the Ministry in Lyonsville, Ill. Sermon by Rev. Henry M. Dexter, D. D., of Boston, Ma. Ordaining Prayer by Rev. William L. Bray, of Aurora.

" 21. Rev. MARTIN POST, over the Ch. in Sterling, Ill. Sermon by Rev. Truman M. Post, D. D., of St. Louis, Mo. Installing Prayer by Rev. Azariah Hyde, of Polo.

" 24. Mr. JAMES TOMPKINS, over the Ch. in Danby, Ill. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary. Installing Prayer by Rev. Jonathan Blanchard, of Wheaton College.

" 24. Rev. HENRY F. HYDE, over the Ch. in Pomfret, Ct. Sermon by Rev. William S. Tyler, of Amherst College. Installing Prayer by Rev. Andrew Dunning, of Thompson.

" 25. Rev. LYMAN ABBOTT, over the New England Ch. in New York City. Sermon by Rev. Henry Ward Beecher, of Brooklyn. Installing Prayer by Rev. William Ives Budington, D. D., of Brooklyn.

" 30. Rev. WILLIAM S. LEAVITT, over the First Ch. in Northampton, Ms. Sermon by Rev. William A. Stearns, D. D., of Amherst College.

May 1. Rev. D. T. McLAUGHLIN, over the Ch. in Morris, Ct. Sermon by Rev. Benjamin Parsons, of Watertown.

" 1. Rev. SAMUEL D. COCHRAN, over the Ch. in Grinnell, Io. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.

" 1. Rev. GEORGE WILLIAMS, over the Ch. in Townsend, Ms. Sermon by Rev. Alfred Emerson, of Fitchburg. Installing Prayer by Rev. Lebbeus R. Phillips, of Groton.

" 1. Rev. ELIAS H. RICHARDSON, over the First Ch. in Westfield, Ms. Sermon by Rev. John Todd, D. D., of Pittsfield. Installing Prayer by Rev. Samuel G. Buckingham, of Springfield.

" 1. Mr. CECIL F. P. BANCROFT, to the work of the Ministry in Mont Vernon, N. H. Sermon by Rev. Jacob M. Manning, of Boston, Ms. Ordaining Prayer by Rev. Josiah G. Davis, D. D., of Amherst.

" 1. Mr. WILLIAM A. JAMES, over the Ch. in Chester, Vt. Sermon by Rev. William W. Davenport, of W. Killingly, Ct. Ordaining Prayer by Rev. Silas McKeen, D. D., of Bradford.

" 2. Rev. L. HENRY COBB, over the Ch. in Springfield, Vt. Sermon by Rev. Asa D. Smith, D. D., of Dartmouth College, N. H. Installing Prayer by Rev. Alvah Spaulding, of Weathersfield.

" 2. Rev. ELIAS B. HILLARD, over the Ch. in So. Glastenbury, Ct. Sermon by Rev. John L. Dudley, of Middletown. Installing Prayer by Rev. Amos S. Chesebrough, of Glastenbury.

May 9. Rev. CALVIN CUTLER, over the Ch. in Auburndale, Ms. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury. Installing Prayer by Rev. Elnathan E. Strong, of Waltham.

" 14. Mr. SAMUEL ROWLAND, to the work of the Ministry in Freysburg, N. Y. Sermon by Rev. Thomas H. Rouse, of Jamestown.

" 15. Mr. FRANK RUSSELL, over the Plymouth Ch., Philadelphia, Pa. Sermon by Rev. Joseph P. Thompson, D. D., of New York City.

" 21. Rev. BENJAMIN W. POND, over the Ch. in Charlemont, Ms. Sermon by Rev. John Todd, D. D., of Pittsfield. Installing Prayer by Rev. Charles Lord, of Buckland.

" 22. Rev. A. JUDSON RICH, over the Ch. in Westminster, Ms. Sermon by Rev. Augustus C. Thompson, D. D., of Roxbury. Installing Prayer by Rev. Lewis Sabin, D. D., of Templeton.

" 23. Mr. WILLIAM E. BROOKS, over the Ch. in Clinton, Ct. Sermon by Rev. A. R. Thompson, D. D., of New York City.

" 29. Mr. JOHN A. PAINE, to the work of the Ministry in Newark, N. J. Ordaining Prayer by Rev. Thomas Williams, of Providence, R. I.

" 30. Rev. WILLIAM S. SMART, over the First Ch. in Albany, N. Y. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing Prayer by Rev. James G. Cordell, of Schenectady.

June 4. Rev. H. P. HIGLEY, over the Second Ch. in Beloit, Wis. Sermon by Rev. Jonathan B. Condit, D. D., of Auburn Seminary, N. Y. Installing Prayer by Rev. Dexter Clary, of Beloit.

" 4. Rev. JO IAH A. MACK, over the Ch. in Moline, Ill. Sermon by Rev. Flavel Bascom, of Princeton. Installing Prayer by Rev. Addison Lyman, of Sheffield.

" 5. Messrs. — MUELDER, and T. C. ABBOTT, to the work of the Ministry in Lalgaburg, Mich. Sermon by Rev. Charles C. McIntire, of Lausang.

" 5. Rev. HENRY B. SMITH, over the Ch. in Newtown, Ct. Sermon by Rev. George Richards, of Bridgeport. Installing Prayer by Rev. Kiah B. Glidden, of Redding.

" 6. Rev. E. J. ROKE, over the Ch. in Tremont Ill. Sermon by Rev. Moses M. Colburn, of Waukegan.

" 7. Mr. BERNARD PAINE, over the Pacific Ch. in New Bedford, Ms. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary.

" 11. Rev. JOSEPH E. SWALLOW, over the Ch. in Groton, Ct. Sermon by Rev. Edwin P. Parker, of Hartford. Installing Prayer by Rev. Hiram P. Arms, D. D., of Norwich.

" 12. Rev. EVARTS SCUDDER, over the Ch. in Great Barrington, Ms. Sermon by Rev. David Murdoch, of New Milford. Installing Prayer by Rev. Nahum Gale, D. D., of Lee.

" 12. Rev. EDWIN JOHNSON, over the Ch. in Baltimore, Md. Sermon by Rev. Edmund K. Alden, D. D., of So. Boston, Ms. Installing Prayer by Rev. Edward Hawes, of Philadelphia, Pa.

" 12. Rev. WASHINGTON GLADDEN, over the Ch. in No. Adams, Ms. Sermon by Rev. Horace Bushnell, D. D., of Hartford, Ct. Installing Prayer by Rev. John Todd, D. D., of Pittsfield.

" 13. Rev. DAVID A. STRONG, over the Ch. in Coleraine, Ms. Sermon by Rev. E. W. Bentley, of Ellenville, N. Y. Installing Prayer by Rev. Edmund S. Potter, of Greenfield.

" 13. Rev. SAMUEL H. LEE, over the First Ch. in Greenfield, Ms. Sermon by Rev. Horace Bushnell, D. D., of Hartford, Ct. Installing Prayer by Rev. Richard S. Billings, of Shelburne.

June 19. Mr. JOSEPH H. FELTCH, over the Ch. in East Cunningham, Ms. Sermon by Rev. George W. Phillips, of Haydenville. Ordaining Prayer by Rev. John H. Bisbee, of Huntington.

" 20. Rev. JESSE BRUSH, over the Ch. in No. Cornwall, Ct. Sermon by Rev. Charles Wetherby, of W. Winsted. Installing Prayer by Rev. William Bassett, of Warren.

" 20. Rev. FREDERICK G. CLARK, D. D., over the Second Ch. in Greenwich, Ct. Sermon by Rev. Daniel Lord, D. D., of Bridgeport. Installing Prayer by Rev. Joel H. Linsley, D. D., of Greenwich.

" 25. Rev. WILLIAM A. HYDE, over the Ch. in Lyme (Grassy Hill), Ct. Sermon by Rev. Davis S. Brainerd, of Lyme. Installing Prayer by Rev. Salmon McCall, of Saybrook.

" 26. Mr. D. S. MORGAN, over the Ch. in Worthington, Ms. Sermon by Rev. John H. Bisbee, of Huntington. Ordaining Prayer by Rev. John Dodge, of Middlefield.

" 27. Rev. LUCIUS R. EASTMAN, Jr., over the Ch. in E. Somerville, Ms. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. J. Eames Rankin, of Charlestown.

PASTORS DISMISSED.

Mar. 19, 1867. Rev. SIDNEY H. BARTEAU, from the Ch. in Burlington, Wis.

" 25. Rev. DANIEL GIBBS, from the Ch. in Gilead, Ct.

" 28. Rev. JESSE BRUSH, from the Ch. in Vernon, Ct.

" 28. Rev. ROWLAND H. ALLEN, from the Ch. in Canton, Ms.

" 28. Rev. ALBERT B. PEABODY, from the Ch. in East Longmeadow, Ms.

" 27. Rev. EDSON L. CLARK, from the Ch. in Dalton, Ms.

Apr. 2. Rev. ELIAS H. RICHARDSON, from the Richmond St. Ch. in Providence, R. I.

" 2. Rev. PERLEY B. DAVIS, from the Ch. in Sharon, Ms.

" 8. Rev. GEORGE THACHER, from the Ch. in Keokuk, Iowa.

" 9. Rev. EDWARD TAYLOR, from the South Ch. in Brooklyn, N. Y.

" 11. Rev. CALVIN CUTLER, from the Ch. in New Ipswich, N. H.

" 11. Rev. ALEXANDER D. STOWELL, from the Ch. in Wilbraham, Ms.

" 15. Rev. HENRY C. ABERNETHY, from the Ch. in Oneida, Ill.

" 16. Rev. MILAN C. STEBBINS, from the Ch. in Groton Junction, Ms.

" 30. Rev. FRANK HALEY, from the Ch. in Concord, Ms.

" 30. Rev. EDWARD C. EWING, from the Ch. in Ashfield, Ms.

" 30. Rev. JONATHAN B. COOK, from the Ch. in Wells, Me.

May 1. Rev. CHARLES E. LORD, from the Ch. in Easton, Ms.

" 2. Rev. LEANDER THOMPSON, from the Ch. in West Amesbury, Ms.

" 6. Rev. GEORGE PIERCE, Jr., from the Ch. in Dracut, Ms.

May 8. Rev. WILLIAM H. CUTLER, from the Ch. in Hopkinton, N. H.

" 8. Rev. GEORGE S. BISCOE, from the Ch. in Cottage Grove, Minn.

" 8. Rev. JESSE G. D. STEARNS, from the Ch. in Billerica, Ms.

" 9. Rev. AUGUSTUS H. CARRIER, from the Ch. in Auburndale, Ms.

" Rev. GEORGE F. STANTON, from the Evangelical Ch. in Gardner, Ms.

" Rev. WILLIAM D. HERRICK, from the First Ch. in Gardner, Ms.

" 29. Rev. LUCIUS R. EASTMAN, Jr., from the Second Ch. in Holyoke, Ms.

June 4. Rev. LUTHER KEENE, from the Union Ch. in North Brookfield, Ms.

" 5. Rev. MARSHALL B. ANGIER, from the Ch. in Sturbridge, Ms.

" 12. Rev. JONATHAN CLEMENT, D.D., from the Ch. in Woodstock, Vt.

" 18. Rev. BENJAMIN F. PARSONS, from the Pearl St. Ch. in Nashua, N. H.

" 19. Rev. JOHN P. HUMPHREY, from the Ch. in Winchester, N. H.

" 19. Rev. LYSANDER DICKERMAN, from the Ch. at Weymouth Landing, Ms. (To take effect in six months.)

" 24. Rev. EDWARD P. THWING, from the Ch. in Quincy, Ms.

" 26. Rev. HENRY M. DEXTER, D.D., from the Berkeley St. Ch. in Boston, Ms.

MINISTERS MARRIED.

Mar. 21, 1867. In Derry, N. H., Rev. JAMES LAIRD, of Guildhall, Vt., to Miss LAURA G. MILLETT, of D.

Apl. 18. In Janesville, Wis., Rev. SMITH NORTON, to Miss S. MINERVA, daughter of Capt. Harvey BRACE.

" 18. In Biddeford, Me., Rev. JAMES C. WHITE, of Dayton, O., to Miss ABBIE WEBSTER, of B.

May 1. In Newburyport, Ms., Rev. GEORGE R. MERRILL, of Henrietta, N. Y., to Miss EUNICE T. PLUMER, of N.

" 6. In Mont Vernon, N. H., Rev. CECIL F. P. BANCROFT, to Miss FRANCES A., daughter of Capt. Timothy KITTREDGE.

" 9. In San Francisco, Cal., Rev. John J. POWELL, to Miss CATHERINE McKAY.

June 28. In New Britain, Ct., Rev. ANDREW C. DENISON, of Portland, to Miss LAURA A. NICHOLS.

June 12. In Boston, Ms., Rev. AMOS E. LAWRENCE, of Housatonic, to Miss LUCY W. DAVIS.

" 12. In Waterbury, Vt., Rev. DANIEL WILD, of Brookfield, to Miss LAURA L. BATES, of W.

MINISTERS DECEASED.

Dec. 2, 1866. In Meis, C. E., Rev. WILLIAM MACALISTER, aged 63 years.

Mar. 26, 1867. In Waiialua, Sandwich Islands, Rev. JOHN S. EMERSON, aged 66 years.

" 29. In Andover, Ct., Rev. ALPHA MILLER.

" 31. In Ottumwa, Io., Rev. BENJAMIN A. SPALDING, aged 52 years.

Apl. 4. In Houlton, Me., Rev. ELBRIDGE G. CARPENTER, aged 55 years.

" 10. In Beverly, Ms., Rev. JOSEPH ABBOTT, D. D., aged 58 years.

" 15. In Stockbridge, Ms., Rev. DAVID D. FIELD, D. D., aged 85 years.

" 18. In East Sumner, Me., Rev. BENJAMIN G. WILLEY, aged 71 years.

" 19. In Osceola, Fla., Rev. SIMEON WATERS.

" " In Plymouth, Rev. ROBERT C. LEARNED, aged 49 years.

June 5. In Gilead, Ct., Rev. JOEL HAWES, D. D., aged 77 years.

" 7. In Coventry, Ct., Rev. GEORGE H. CALHOUN, D. D., aged 78 years.

" 23. In Otis, Ms., Rev. RUFUS POMEROY.

MINISTERS' WIVES DECEASED.

Feb. 11, 1867. In W. Farmington, O., Mrs. OLIVIA A., wife of Rev. ROBERT PAGE, aged 70 years.

Mar. 22. In Lamolite, Ill., Mrs. L. M., wife of Rev. DARIUS GORE, aged 50 years.

" 24. In Sheboygan Falls, Wis., Mrs. CORNELIA S., wife of Rev. GEORGE W. WAINWRIGHT, aged 35 years.

Apl. 17. In Boston, Ms., Mrs. ELIZA H., wife of Rev. J. M. H. DOW, aged 56 years.

June 11. In Hartford, Ct., Mrs. Louisa, widow of Rev. Joel Hawes, D. D. aged 76 years.

American Congregational Association.

BUSINESS MEETING.

In accordance with a notice in the *Boston Recorder and Congregationalist*, the Fourteenth Annual Meeting of the American Congregational Association was held May 28, 1867, at 12 M., at their Rooms, No. 40 Winter Street.

The meeting was called to order by the President, E. S. Tobey, Esq., and prayer was offered by Rev. N. Adams, D. D. The Recording Secretary being absent, Rev. E. P. Marvin, D. D., was appointed Secretary *pro tem*.

The minutes of the last Annual Meeting were read and approved.

The Corresponding Secretary read the Annual Report, which was adopted, and referred to the Directors for publication.

An abstract of the Treasurer's Report was read and adopted as follows:—

Fireman's Insurance Company, insurance on Library five years from June 2, 1866, \$7,000, at 14 per cent,	\$122 50
Sundry bills, repairs,	42 96
Sundry bills, advertising, printing, post-office box, postage, &c.,	41 04
Sundry bills, fuel,	33 00
City and County taxes for 1866,	390 00
Alexander Wadsworth, survey, plan and contents of estate on Chauncy Street, John Field, Esq., my note as treasurer,	\$2,500 00
Interest on same 5 months 26 days,	73 33
	<hr/>
Interest on temporary loan,	2,573 33
Assistant's salary 48 weeks,	88 91
Rev. A. P. Marvin, salary from July 18, 1865, to January 3d, 1867, one year and five months, at \$2,000 per year,	\$2,916 66
Traveling expenses,	573 55
Incidental expenses,	30 24
	<hr/>
J. E. & N. Brown, commission on sale of building 23 Chauncy Street, on \$57,684 at 1 per cent.,	576 84
Brooks & Ball, services drafting notes and papers in matter of sale of building 23 Chauncy Street,	31 60
Brewster, Sweet & Co., for 26 5-20 U. S. Bonds, \$1,000 each,	\$26,000 00
Premium on same, 44 per cent.,	1,072 50
	<hr/>
Stamps on bill of sale of building,	\$57 00
Press,	5 00
	<hr/>
Daniel W. Job, mortgage note,	\$3,000 00
Interest to July 18, 1866,	95 00
	<hr/>
George S. Dexter, mortgage note,	\$16,000 00
Interest to January 16, 1867,	954 63
	<hr/>
Rev. I. P. Langworthy, salary to April 1, 3 months, at \$2,500 per year,	\$16,954 63
Fitting up rooms, 40 Winter Street,	625 00
J. A. Howard, rent of rooms, 40 Winter Street, to April 1, 2 months, at \$1,500 per year,	628 38
Labor packing, moving, and arranging Library,	250 00
Carting books, furniture, &c.,	47 43
Water bill,	24 30
Cash on hand,	8 25
	<hr/>
Balance account, May 27, 1866,	\$253 78
Amount received for rents,	1,004 81
Amount received for subscriptions,	23,559 97
Amount received of Jordan, Marsh & Co., account sale of building 23 Chauncy Street,	32,684 00
Amount received of Jordan, Marsh & Co. for transfer of policies valued,	302 00
Amount received for surplus of wood on moving,	2 50
	<hr/>
	\$57,807 06 \$57,807 06

The Assets of the American Congregational Association are as follows:—

Cash in hand,	\$1,339 94
26 5-20 U. S. Bonds, at \$1,000 each,	26,000 00
Jordan, Marsh & Co., Note (mortgage),	25,000 00
Unpaid subscriptions,	11,275 00
	<hr/>
	\$63,614 94

BOSTON, May 27, 1867.

On the recommendation of the Directors, it was

Voted, That the 4th Article of the Constitution be so amended as to "substitute" the word *fourteen* in place of the word *ten*.

Rev. R. Anderson, D. D., Rev. E. B. Webb, D. D., and Rev. I. P. Langworthy were appointed a committee to nominate officers for the ensuing year, and in accordance with their report, the following officers were unanimously elected by ballot, viz.:—

President.

EDWARD S. TOBEY, Esq., Boston.

Vice-Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.
 Hon. WILLIAM W. THOMAS, Portland, Me.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
 Hon. WILLIAM C. CLARKE, Manchester, N. H.
 Rev. SILAS AIKEN, D. D., Rutland, Vt.
 Rev. JACOB IDE, D. D., Medway, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. SAMUEL WILLISTON, Easthampton, Mass.
 Rev. THOMAS SHEPARD, D. D., Bristol, R. I.
 Hon. AMOS C. BARSTOW, Providence, R. I.
 Rev. LEONARD BACON, D. D., New Haven, Ct.
 Hon. WILLIAM A. BUCKINGHAM, Norwich, Ct.
 Rev. JOSEPH P. THOMPSON, D. D., New York City.
 Rev. RAY PALMER, D. D., New York City.
 Rev. WM. IVES BUDINGTON, D. D., Brooklyn, N. Y.
 Rev. ISRAEL W. ANDREWS, D. D., Marietta, O.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 Rev. NATHANIEL A. HYDE, D. D., Indianapolis, Ind.
 Rev. JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.
 Rev. SAMUEL C. BARTLETT, D. D., Chicago, Ill.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 Rev. JOHN J. MITER, Beaver Dam, Wis.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 Rev. ASA TURNER, Denmark, Io.
 Rev. JESSE GUERNSEY, Dubuque, Io.
 Rev. GEORGE MOOAR, Oakland, Cal.
 Rev. HENRY WILKES, D. D., Montreal, C. E.

Directors.

EDWARD S. TOBEY, Esq., Boston.	Rev. ALONZO H. QUINT, D. D., New Bedford.
GARDNER G. HUBBARD, Esq., Boston.	SAMUEL D. WARREN, Esq., Boston.
JULIUS A. PALMER, Esq., Boston.	EZRA FARNSWORTH, Esq., Boston.
Rev. RUFUS ANDERSON, D. D., Boston.	SAMUEL JOHNSON, Jr., Esq., Boston.
Rev. AUGUSTUS C. THOMPSON, D. D., Roxbury.	Rev. EDWIN B. WEBB, D. D., Boston.
JOHN FIELD, Esq., Boston.	FREDERICK JONES, Esq., Boston.
Rev. ELIHU P. MARVIN, D. D., Boston.	Rev. HENRY M. DEXTER, D. D., Boston.
Rev. WILLIAM BARROWS, Reading.	Rev. ISAAC P. LANGWORTHY, Boston.
	JAMES P. MELLEDDGE, Esq., Boston.

Corresponding Secretary and Librarian.

Rev. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

Rev. HENRY M. DEXTER, D. D., Boston.

Treasurer.

JAMES P. MELLEDDGE, Esq., Boston.

Auditor.

ALPHEUS HARDY, Esq., Boston.

On recommendation of the Directors, it was

Voted, That each donor, whether a church or an individual, giving one thousand dollars, may have its or his name inserted at the head of a section, the tenth of an alcove, in the new library building, and extended over as many sections as there are thousands in the gift; and if the same shall amount to the sum of ten thousand dollars, then the name may be inserted upon the arch of the alcove itself.

It was

Voted, That all donors of larger or smaller amounts shall have their names, so far as they are known, registered in a book prepared for that purpose, and kept in the archives of the library.

Adjourned.

E. P. MARVIN,
Secretary pro tem.

STATEMENT AND FOURTEENTH ANNUAL REPORT.

THIS organization originated in a confessed necessity, and dates its present form from May 25, 1853. A number of individuals had long felt it to be a great evil that no provisions had been made, even at a much earlier period, to gather and preserve the writings and other memorials of the founders of our Congregational churches, and thus of the free institutions of our country. Farther delay but increased the evil. It was therefore resolved to erect or secure, as soon as practicable, a fire-proof building in Boston, into which might be brought, and thus be made available, all the books, pamphlets, manuscripts, portraits, engravings, and other relics of these men of world-wide fame; also, to furnish rooms for the social purposes of our ministry, and then for renting to other benevolent or affiliated societies, or appropriate business firms, so as to secure an income adequate to sustain and realize the leading objects of the Association. For various reasons, but little progress was made during the first three years. After the Rev. Joseph S. Clark, D. D., gave his whole time to the financial wants of the Association, in about eighteen months, full ten thousand dollars were secured, the Judge Jackson estate on Chauncy Street was purchased, with the confident expectation that a mortgage of sixteen thousand dollars, and a floating debt of about four thousand dollars, would soon be paid. But the financial panic of 1857, the subsequent illness and much lamented death of Dr. Clark, and the war of 1861 to 1865 prevented the anticipated result. To meet these liabilities, and place the Association more nearly on a working basis, the Rev. A. P. Marvin commenced a canvass of Boston, of Massachusetts, and of other large Congregational centers, on the 18th of July, 1865, and continued his services until January 1, 1867. With the subscriptions already paid, and from the favorable sale of the property on Chauncy Street in December last, the treasurer has liquidated all our debts, and has a fund, paid and pledged, of sixty-three thousand dollars now on interest, or soon to be paid, and to be made in this way productive.

OUR ROOMS.

The sale of the building on Chauncy Street necessitated a removal. After much inquiry and examination, these pleasant rooms were secured and fitted up at considerable expense, and with much hard work on the part

of the librarian, and his ever faithful and efficient assistant, the library was arranged as now seen. While these rooms are not what is wanted, needed, expected, yet they are so great an improvement on anything before offered by this board to their friends, that they have great pleasure in greeting them here on this Anniversary occasion. The building is more nearly fire-proof than the former, and our rooms are much more accessible, light, pleasant, and convenient. We can now give facilities for reading our denominational papers, monthlies, and quarterlies, as never before. Ministers and others can avail themselves of this privilege to the fullest extent,—without money and without price.

THE LIBRARY.

The Library, for consultation and reference, is fast coming to be attractive. In religious and other periodical literature, it is not weak; in our denominational literature, whether as showing our statistics in State minutes, or our polity as defined and defended by our fathers and our cotemporaries, or our doctrines, as expounded by the ablest men in the country, as is seen in commentaries, controversies, and expositions, in these and some other particulars this library is now beginning to compare favorably with the best. It has been increased from about 2,000 volumes in 1855, to 6,060 bound volumes at this time,—and this without a dollar's appropriation from the treasury with which to buy a single book, and only \$200 to aid in binding. During the last year, 918 volumes have been added to our shelves, and among them some very valuable books. Through the kindness of the Rev. Robert Ashton, of London, we have completed our set of the Year Book of the Congregational Union of England and Wales, running back to 1846. He also sent a set (five volumes) of Bogue & Bennet's "History of Dissenters from the Revolution in 1688 to 1838," with some other books.

Of pamphlets, some of them extremely rare and valuable, we have many. Nearly 30,000 are arranged and available. But our friends must come and examine for themselves to know the value of the treasures now garnered here, waiting the better and more secure place yet to be provided. It is already known that a number of valuable libraries would be donated and deposited with ours had we the long looked for fire-proof building.

LACK OF FUNDS.

It must be obvious to all that the present resources of the Association are entirely inadequate to its vigorous life and highest usefulness. It cannot purchase a suitable site and erect a fire-proof building fitted to its various and important purposes, without a much larger sum than has yet been contributed. But how to raise this larger sum is the stern problem that now confronts this board. There is not that freedom and generosity in giving by the majority of the able and benevolent that would be naturally expected. This arises, it is firmly believed, from a want of knowledge touching the great need of a

CONGREGATIONAL HOME.

It has always been needed since our denomination extended its churches beyond very narrow geographical limits. While Cotton, Norton, Shepard, Eliot, Hooker, and the long line of Mathers lived, they were influential in counsel,—each in his turn, or two or three as cotemporaries,—and it was easy for those laboring on the frontiers, ten, twenty, fifty, and perhaps some at the then dangerous distance of one hundred miles from Boston, by slow stages, to reach these safe advisers, and gain some such help as their isolation and dependence made indispensable. The elder Prince, at a somewhat later day, rendered excellent service in this way, by his position, by his acquirements, and more by his large, rare, and valuable library. But for the last one hundred years or more, there have been no names, or cluster of names, which were of themselves particularly influential, and no place of resort where the accumulated wisdom of the Fathers could be found; and no figures can express the loss, not to us as a denomination merely, for that is not worthy of mention, but the loss of principles, of harmony in thought and practice, and hence of power for good in our country and in the world, simply because we have had no *one* place where light and knowledge could be obtained, and to which all alike could apply, and whence all could derive the benefit that such a place could bestow. Our churches and ministers are no longer confined to the narrow boundaries of New England and New York, but they have extended themselves “into the regions lying” a great ways “beyond.” As a denomination we are no longer “sectional,” but are cosmopolitan. Our “lines are gone forth unto the ends of

the earth.” The distances which separate us are not measured now by tens, but by thousands of miles, and these distances are constantly extending. The devoted occupants of these outposts, each in its turn to become a center of a larger or smaller circle of kindred occupants, naturally, necessarily look! — look! — but where shall they look for the information they must lack, and yet imperiously need? — where shall they look for headquarters? — for the source whence these liberty-loving churches emanated? Other denominations point to their high courts or their denominational book as a final appeal; and now, indeed, even these branches of the great Christian family have found the domicile a *necessity*; hence, at their central points each has its fitting building, containing its history and its varied mementos. But where, the question returns, shall our scattered brotherhood look to find now that which shall assure them that they belong to *something*; that back of them somewhere there is an accessible point of sufficient significance rightly to bear the name *Congregational*, Congregational House, hence CONGREGATIONAL HOME; to which they might look, and to which they might refer and answer the inquiries, of which there are not a few,—“who are you? whence are you? and what is your history?”—to which they might themselves resort for the knowledge, to them so needful in laying foundations, not of churches simply, but of all institutions, educational, civil, and domestic. It is not supposed that those who have not been much on our frontier or at these outposts, or met their occupants in their seeming banishment, will fully appreciate this great want. But the Directors share largely in the feelings of the corresponding secretary, whose occupation for the last ten years has led him into intimate association with these brethren at their homes and at their meetings in their annual gatherings, and who has been compelled to see and deeply to feel that they, if not we, must have this long talked of “Home”; whose convictions of the importance of the speedy erection of a suitable building, and of its fitting appointments to meet this reasonable and necessary demand, have led him to the conclusion that no object is more immediately pressing; that no cause, among the many, calls more loudly for liberal responses; that no outlay of similar amount will be more permanently or widely remunerative. Just as surely as the government wants its capitol, or the family

its domicil, so surely do the Congregational churches of this great and growingly greater country want a place, *the* place, in the which may be found their polity, their doctrines, their principles, their precious mementos, their history, — everything of theirs that can be secured that will be helpful to pioneers, as to old settlers, that all may be well furnished for their work. Now no two, no twenty places contain what still exists of these records and memorials. The lapse of time is diminishing the number of them, and rendering them more difficult to obtain.

Let no one apprehend a centralization in such a proposed structure, dangerous to the fullest liberty of the local churches. Its tendencies would be all the other way. Every one coming to such a place would be the equal of every other. Each would feel that he was at home, a lineal descendant of the men who paid too dearly for the rights of conscience and freedom of worship, for him lightly to esteem or cheaply to sacrifice such an inheritance; when especially he is walking amid, and looking upon, the memorials of those founders themselves. Its power would only be moral; and in no possible form could it be ecclesiastical. Our principles, and the practices of the Fathers, utterly preclude the idea of denominational courts; or the authority of even our especially called councils, except as there is "REASON FOR IT."

THE PROPOSITION.

To meet these varied wants, and accomplish these all-important objects, it is proposed to erect a building; *fire-proof*, because of the inestimable value of the materials it is to contain; in *Boston*, because Boston is the natural and necessary place for it; *large*, because much room will be demanded for our own and other kindred purposes; *plain, simple, grand, and imposing*, because such was the character of the men who brought with them and established here the principles that have made us a plain, simple, grand, and imposing nation. We say this building should be in Boston, not because it is the residence of many of us, but because it is the metropolis of New England, and thus the ancient and present center of the denomination in its early history and strength; because of its accessibility and frequent resort by the scholars of our country; because of its associations, which it would be impossible to transfer to another place; because the entire brotherhood of our

churches say this is the fitting place for it. While it should be *in* Boston, it should be remembered that it is not *for* Boston, but for the country; nay, for the world.

THE BUILDING ITSELF A POWER.

It will be symbolical, foreshadowing as well as containing the elements of Christian and civil liberty as no other building on the face of the earth can. Its form, its name, and its place will make it suggestive. It will be to the Christian Congregationalist more than Bunker Hill Monument is to the American patriot. It will have an educating and a restraining influence upon multitudes who need, and are susceptible to, just that kind of influence. It is believed that the mere statue of John Knox, with his open Bible and raised hand, lifted upon his high pedestal in the Necropolis at Glasgow, has been and is now scarcely less influential for good in Scotland, over a very large class, than all his writings have been and are. Few would dare flaunt, if cherish, their heresies within sight of that imposing image. So let there be in this denominational center a monument of our worthy ancestry that shall not only meet the eye, and thus impress the mind, but that shall also contain and make available the wisdom and experience of the great men who laid the foundations of our precious institutions.

SOCIAL ADVANTAGES.

But there are other benefits to be derived from such a building, which are of incalculable value. Ministers, like other classes of men, must have intercourse; must come together, compare views, discuss the great questions of their great life-work, look each other in the face, take each other by the hand, project and examine new schemes of usefulness, the strong imparting help to the weak, and all deriving wisdom from the treasures of knowledge it is proposed to gather in such a place. Is not history a teacher? Are not the rich and varied experiences of the great and good helpful? Have not the ages a voice, and are they not a power? Amid these voices of the past, and under the light that emanates from the noble deeds of the founders of our country, let our ministers from the far West and the opening South, as well as from the North and the East, gather in such a place as they have, or can make, opportunity, and the advantages would be manifold. And let no one envy them the great gratification. They

need it. They have but little at the best; and, besides, their people will derive the chief benefit. If merchants with rival interests want their exchange, and politicians their club-rooms, and these places of resort are found so essential to the objects of their but occasional occupants, how much more do our ministers need their "exchange" or "club-room," with the fitting appointments, for the promotion of their common, not rival, interests, viz., the salvation of a world? The missionary in India and China and Africa, as well as in Colorado and California and Utah, would quickly feel and highly esteem such a "Home," though few and far between their visits might be. Already words of cheer and a small contribution have come to us from "these ends of the earth," bidding us God-speed in our great object. Steam and the magnetic telegraph are annihilating distance in feeling, at least; and our brethren at these outposts are longing for just such a place as is proposed, from the want of which they have the painful feeling of *isolation*. Fellowship, so inspiring, is at once realized. They see the visible tie. They are drawn to a common center, and that the home of the principles and the polity—God-given—they love. That it would tend greatly to quicken, strengthen, encourage, unify, and every way bless our ministry, and thus our churches, and thus the world, is too obvious to need a word in confirmation. Many a misunderstanding, an alienation, angry debate, dissension, and perhaps division, would be thus utterly precluded.

ECONOMICAL ADVANTAGES.

But our affiliated benevolent societies that have offices in this city are now scattered here and there, subjecting contributors to much inconvenience and sometimes to not a little confusion and vexation; and the publishers of our denominational literature are not found in the same place. The building needed for our library and the social purposes named, could be easily arranged to accommodate under the same roof most of these organizations, with great benefit to us and with economy and convenience to them; to say nothing of the advantages to their and our numerous friends coming in from abroad. Already have we had urgent overtures from the representatives of these organizations, from some of which immediate help could be secured.

The Directors are fully persuaded that if

those whom God has favored of our own brotherhood would examine and duly consider the claims of this Association as herein set forth, and as they have been more fully set forth in previous reports, they would agree with them in the great and immediately pressing importance of securing the building proposed. There would be found among them at least one hundred who would give each one thousand dollars; or one hundred of our churches which would quickly raise each that amount; or some highly favored ones who would adopt it as an heir, and endow it with the needed funds. With the between sixty and seventy thousand dollars now available,—as will be seen by the treasurer's report,—scarcely more than a desirable site could be secured. To erect a good fire-proof building, of the size wanted, would require, at least, one hundred thousand dollars at the outset, and in the end considerably more. But with this sum in hand, bidding our time for a more favorable market, which must come, it is believed a very satisfactory structure could be secured, with but very little embarrassment.

Much can be done in aid of this great object by our friends in securing testamentary gifts. We call attention to this again, as it is a source of help in which the good offices of ministers, who are often consulted by their people in making their wills, may be made very useful. And the usefulness of this institution will be just in proportion to the means afforded for making it so. There is scarcely a limit in this direction.

Our corresponding secretary will now give his whole time to the work of raising funds, and gathering and arranging materials for the library. He will visit any persons or places, or present the claims of this object on the Sabbath, wherever an encouraging opening can be found.

The Directors appeal to their friends who have already given, and submit whether they will not repeat their gifts, as their brethren in England and Wales have, recently, so nobly done for a similar object; and whether the present pressing importance of this object would not justify them in withholding, to some extent for once, from some other objects until this is attained,—especially since this, when attained, will be so helpful to all others. The Directors also appeal to those who have not given, assuring them that this object has a claim upon them, vital in its relations to our common Christianity and our civil liberty. The unity, the soundness in

doctrine, the harmony, the efficiency, and hence the wider influence of our great and now rapidly increasing branch of Christ's family upon earth, are inextricably involved in this matter of our contemplated Congregational Home. Higher or greater interests in any of the leading objects of the day do not, cannot, call more loudly or justly upon the giving than this, in the present juncture of our religious and civil institutions.

APPEAL TO PATRIOTS.

It is now quite generally conceded that the elements of Christian and civil liberty, which make up the warp and woof of our constitution so largely, were drawn from the churches established first in New England. Those who have recently fought so fiercely to destroy our nation, did not hesitate to declare theirs a war against Puritanism. They knew then, and they know now, that Congregational churches, with their school-houses, academies, and colleges,—for these are inseparable concomitants,—cannot co-exist in the same localities with slavery, as a part of our country has cherished it. Now that the legal form of that institution is subverted, to exorcise its spirit and prevent its return, every lover of his country is called upon to apply the needed remedy, and raise every available barrier. Two men now occupying very high positions, one in the judicial, the other in the executive departments of our government, have said that "our government is greatly dependent, for its integrity, its fair and full development, and its perpetuity, upon the diffusion, establishment, and healthful nurture of the elements of Christian and civil liberty, brought over in the May Flower, landed on Plymouth Rock, and thus far preserved in our Congregational churches as nowhere else in the wide world." Each made, substantially, this utterance without the knowledge of the other, and neither is a Congregationalist. To make us a homogeneous people, to unite every part of our extended domain with every other in the strongest civil bonds, there needs to be, there must be, more homogeneity in our domestic, civil, and religious institutions. If the men of the North, like the Romans, mean to inhabit where they conquer,—and they do mean to,—then let them carry with them and plant, wherever they go, the institutions under which they have lived. This, to a large extent, they are more than willing to do; but to do this successfully they must have the moral support

of such a center or Home as is here proposed. It would be of incalculable value. This is already apparent from the little beginnings already made. The elements which underlie New England institutions must be inter-fused so as at least to leaven the institutions of the South, if we are to have a healthful and safe reconstruction. How then can the mere lover of his country more directly or effectually promote its peace, its highest interests every way, than by aiding to establish here and now this moral light-house, whose radiations will extend so far, and secure an object so immediately important!

And then to extend, as we can, the influence of these principles into other branches of the Christian family, where they are not so natural, we must preserve and strengthen our own family relations. For this the domicile or Home is a necessity. Let each have a pillar, a stone, a brick, or a nail in the sacred structure. Every Congregationalist, not to say every dweller in, or descendant from, New England, owes a debt to the founders of her institutions; and let each have a share in rearing this monument to their memory.

But it may be said that Boston capital should raise this memorial building, especially as it is to adorn that city. To this it may be said in reply:—

1st. Only a small part of Boston capital is in the hands of Orthodox Congregationalists.

2d. This small part is heavily taxed for all the great objects of Christian benevolence, wherever that benevolence is expended. Scarcely a town in New England, or in the great West, or in the South, that has not shared its sympathy. Colleges, academies, seminaries, churches, everything that wants, comes here for help, and gets it.

3d. This structure, as before said, though necessarily *in* Boston, is not *for* Boston, but for the whole denomination, and thus for the world; hence the denomination ought to share in its cost. But,

4th. Boston capital will accept the great burden of this undertaking, and, in the amounts thus far raised, has done so, and is ready for even larger outlays, to complete what has thus far been only begun. But it looks to Congregationalists everywhere in the land, for steady and efficient co-operation.

As will be seen in the proceedings of the business meeting, a vote was passed permitting the insertion of the name of the donor—whether an individual or a church—of one thousand dollars, at the head of a section

in the new Library building; and if ten thousand, on the arch of an alcove. This might not be desired by the giver, at the first thought, but a little reflection will show that this simple inscription will reveal to the next generation who valued the principles and polity we propose to perpetuate, and will give the descendants of such benefactors a higher appreciation of the objects contemplated. Posterity will be only too glad to know who conferred upon their descendants such a boon.

Let the gifts come then from near and from afar, in larger or smaller sums, as God has prospered the giver; and let the proposed building arise in its simple grandeur, and gather within its ample walls the treasures of sacred learning and the memorials of heroic Christian deeds; and there let the sons of the Pilgrims come and receive new

inspiration from the histories of the past, and cheer each other in their Heaven-appointed labors. And let this work of our hands stand a monument to great and good men,—a symbol of great principles, a teacher of coming generations, and a blessing to the world until the end of time.

If each Congregational church, large or small, will take and send one generous contribution NOW, our pressing wants will be met. If each individual to whom this statement comes will see that such a collection is taken, or will send personal gifts, our treasury will be relieved, and our great work will go forward.

In behalf of the Directors,

ISAAC P. LANGWORTHY,

Corresponding Secretary.

40 WINTER STREET, Room No. 3,
Boston, Mass.

EXTRACTS FROM THE FOURTEENTH ANNUAL REPORT OF THE AMERICAN CONGREGATIONAL UNION.

THE Trustees of the American Congregational Union present their Fourteenth Annual Report with grateful acknowledgment of the Divine favor which has attended the labors of the year. It is a valid ground of thankfulness and joy that our work has steadily grown upon our hands; and that, notwithstanding special difficulties have been encountered, an amount of good has been accomplished which cannot be estimated in the present generation. It will go on to reveal itself in the years that are to come.

OBJECTS OF THE UNION.

The Board deem it proper, on the present occasion, to recur to the objects for which the Union exists, as defined by the constitution adopted at its organization. The second article of that paper is as follows:—

“The particular objects of the Society shall be to collect, preserve, and publish authentic information concerning the history, condition, and continued progress of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions situated in other countries:

“To promote by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and in providing parochial and

pastoral libraries, and by other methods, the progress and well-working of the Congregational church polity:

“To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational order:

“And in general, to do whatever a voluntary association of individuals may do, in Christian discretion, and without invading the appropriate field of any existing institution, for the promotion of evangelical knowledge and piety in connection with Congregational principles of church government.”

From this exposition of its aims, it will be seen that the Union stands on a very broad foundation. It may rightfully direct its efforts to any part of the great work of developing healthfully, and with energy, the spirit and power of our Christian faith and polity over the whole of the wide field now presented by our country. From the first, the Union has been steadily endeavoring to realize the conception of its founders. It may be well to state some of the chief things to which its attention and labors have been especially directed.

WHAT THE UNION HAS BEEN DOING.

. . . . On the matter of furnishing increased facilities for fraternal intercourse,

much time and pains have been bestowed. By a social re-union each year at the time of the anniversary gatherings,—at first in the form of a collation, and more recently in that of a fresh and spirited public meeting,—brethren from all parts of the country have been brought into genial contact, and unity of feeling and of counsel have been very much promoted.

The rooms of the Union, at the Bible House, have offered a convenient place to which brethren coming to the city might resort for information, and to report what has occurred worth telling in their several spheres of action. Since a secretary has been permanently established here, the number availing themselves of these facilities has very materially increased; and the threads of kindly influence and of fraternal intercommunication centering at this point have been greatly multiplied. Recently a "Congregational Clerical Union," consisting of Congregational ministers in New York and vicinity, has been organized, and meets monthly in one of our rooms, with a large attendance, and a very positive interest.

It has been the aim of the executive officers of the Union, in their correspondence and personal intercourse with Christian brethren, and with religious bodies of our own denomination, to ascertain the true condition, the special wants and trials, of ministers and churches, and to call attention to them; to aid those in the more difficult positions by sympathy, encouragement, and co-operation; and both through the press, and through private letters and consultations, to promote, in the whole body of our pastors and churches, unity, mutual confidence, and strength. In this way much has been and may be accomplished which cannot be stated in detail.

The Union has also been steadily promoting, and making specially prominent for the present, the vast work of assisting the feeble churches of our order, more particularly in the new settlements, to provide themselves with suitable houses of worship at an early period of their history. The urgent importance of this undertaking has seemed to justify us in concentrating on it our best energies. A great amount of care and labor have been expended on it, with results that are highly gratifying; and yet the work is but begun. The extraordinary and almost spasmodic efforts to raise, according to the recommendation of the National Council, two hundred thousand dollars, has been followed, as was naturally to have been expected, by a very

considerable reaction, which, together with the state of the financial world, has rendered the contributions of the churches generally, comparatively small the present year. Some, indeed, have responded liberally to our call, and it is an encouraging fact that the receipts of our treasury this year have been more than double those of any former year since the Union undertook the work, with the exception of that of the great appeal, when a large portion of the ministers and churches entered heartily into the work, and were greatly aided by the press. The truth of these statements will appear from the following summary of receipts. Total receipts for the year ending May 1, 1858, \$3,304.12; 1859, \$10,619.92; 1860, \$9,872.13; 1861, \$9,047.44; 1862, \$7,317.56; 1863, \$10,826.28; 1864, \$15,367.02; 1865, \$14,077.35; 1866 (special), \$123,216.87; 1867, \$32,530.22.

A great amount of labor the past year has been directed to the end of securing for our cause a *fixed position* on the list of objects receiving regular contributions from the churches. By the press, by private letters, by addresses at public meetings, and by conversations with individual Christians and ministers, it has been sought to gain for it the attention it really demands; and the fact that our treasury has received this year *more than twice the amount* received in any previous year, except in connection with the especial effort prompted by the National Council, may be fairly taken as proof that some good progress has been made. Though the receipts are still far below the wants of the needy churches, yet this increase augurs well for the future, and justifies the hope of a more decided and permanent advance in the year to come. It has become extensively conceded that the work of aiding the feeble churches in providing themselves houses of worship must steadily have a place beside that of Home Missions in the prayers and contributions of Christian people, since the first great want of the home missionary, on entering his field of labor in the wilderness, is a place in which to preach the gospel to advantage, and to maintain the worship and institutions of religion.

PROGRESS IN CHURCH BUILDING.

That the progress of our church-building work, and the amount of good accomplished may be clearly seen, we present the following statements. Let it be understood that the financial year of the Union is reckoned from May to May.

The first appropriation by the Union in aid of the building a house of worship was paid in August, 1857, to the church in Omaha, Nebraska; and during the year ending May 1, 1858, appropriations were paid to three churches; 1859, nine churches; 1860, twenty-four churches; 1861, thirty-nine churches; 1862, eighteen churches; 1863, seventeen churches; 1864, twenty-one churches; 1865, twenty-four churches; 1866, thirty-five churches; 1867, sixty-five churches. From May 1, 1857, to May 1, 1867, a period of ten years, appropriations were paid on two hundred and fifty-five churches. The whole amount thus paid on last bills, exclusive of special loans, will average about \$320.00 from the Union for each house completed and held entirely free from debt.

Besides the above donations, and since the first of January, 1866, loans have been paid, and security taken by deed of the property, or first mortgage on the house and lot, to twenty-three churches.

In addition to the two hundred and fifty-five churches to which appropriations have already been paid, aid has been voted to fifty-three churches to the amount of \$23,200, which is held in the treasury, awaiting the completion of these several houses of worship. Deducting those of which part of the appropriations have been paid in each of two of our financial years, there will remain three hundred churches to which the Union has granted aid in the erection of their places of worship in the last ten years.

The following statement will show the large number of churches aided in some of the States, in proportion to the whole number in those States. Money has been paid or granted to assist in building the houses of worship for

13	of the	29	Cong. churches in	Missouri.
22	"	33	"	Kansas.
14	"	58	"	Minnesota.
38	"	166	"	Iowa.
37	"	158	"	Wisconsin.
58	"	222	"	Illinois.
26	"	150	"	Michigan.

The seven Western States of Kansas, Missouri, Minnesota, Iowa, Wisconsin, Illinois, and Michigan, together containing eight hundred and sixteen Congregational churches, have received aid within the past ten years from the American Congregational Union, in paying for more than one fourth of the houses of worship for these churches. Such is the breadth and magnitude of the work of

church erection which the Congregational Union has already accomplished.

EXECUTIVE OFFICERS.

At the meeting of the trustees in January, the Rev. Isaac P. Langworthy, so long a zealous and efficient secretary of the Union, requested to be released from his official relation to us, that he might give his undivided attention to the American Congregational Association at Boston. The Board expressed their deep sense of the value of the services rendered to the society by the Rev. Mr. Langworthy, their warm personal regard for him, and their regret at his retirement; but as, after conference with him, it was found that he deemed his call to another field of usefulness imperative, his resignation was accepted.

To fill the vacancy thus made, the trustees, after careful deliberation and inquiry, elected the Rev. Christopher Cushing, of North Brookfield, Mass., as an associate secretary of the Union. Mr. Cushing has been long and honorably known to the churches of Massachusetts as a gifted, earnest, and successful pastor, and has a large measure of their confidence and esteem. He will have his office at No. 16 Tremont Temple, Boston, and will have it especially in charge to awaken and to sustain the interest of the churches of New England in our work, particularly that part of it which relates to the building of church edifices, and to secure regular annual contributions. He will at the same time be in constant communication with the board of trustees, and the secretary at New York, and will co-operate with them in the general work of the Union. The secretary at New York will give special attention to applications for aid in building churches, and all letters of inquiry, and all statements of facts in respect to these, together with the applications themselves, should be addressed to him at the rooms of the Union, No. 49 Bible House, New York.

THE WORK BEFORE US.

The Union is now in a position to work effectively. It proposes a steady and systematic prosecution of its general objects, and of the church-building enterprise in particular. This enterprise is large enough, and full of interest enough, to awaken a high enthusiasm. Our branch of the Christian church, within the last ten years, and more particularly within the last five, has been develop-

ing its expansive energy and its working power as it had never done before. The rapidity with which churches are springing up in all the new regions of the country is astonishing. From a multitude of rising towns and cities comes the earnest cry for aid. To leave the infant churches planted in these places and trying to struggle into life, while at the same time they are enduring the trials and bearing all the burdens which belong to new settlements, is at once a cruelty to our brethren, and a great loss to the cause of Christ. Each one of these young churches, planted in hopeful circumstances, should at once be put into a position to command attention and respect. Then at the start it will become a leading influence,—a molding power in the community in which it has been set; but leave it to struggle through years of weakness and difficulty, and infidelity or error of some kind will have gained ascendancy, and the golden opportunity will have been lost. Years of effort, begun too late, may not be able to regain what has been neglectfully thrown away.

Most earnestly, then, does the board of trustees appeal, on behalf of these churches, both to the pastors and the congregations, whose joy it should be to aid them. They most respectfully ask it of each pastor of the churches which have sanctuaries, and especially of those in New England, to see that the wants of those who have none are *once each year presented faithfully to his people*. They ask it with all urgency of each one of the

congregations, that they will cheerfully and liberally contribute to relieve the financial burdens, and the pressing spiritual necessities of those, perhaps in many cases out of their own households, whose hearts are ready to break with longing for the privileges of a house of Christian worship. Since a new era has dawned upon our country, and, as it may be confidently hoped, a high career has opened before us, let us hear the voice of God summoning us to the great work of laying the foundation of a purer and nobler civilization than has ever as yet existed, by planting everywhere true Christianity, with its holy temples, its family religion, its effective Sabbath schools, and teaching ministry. It is in this way only that we can escape the degeneracy and ruin which, as all history shows, are the certain results of luxury, combined with popular ignorance and irreligion. Let the entire country, from one ocean to the other, be studded all over with Christian churches, in which the spiritual and life-giving truths of the simple gospel of Jesus Christ are steadily preached by wise and faithful pastors, and our land will, ere long, stand acknowledged the light and guide of nations, and the joy of the whole earth. It belongs to our churches, in the spirit of the Fathers of New England, and in harmonious co-operation with other Christians, to see that this is done.

In behalf of the Trustees,

RAY PALMER, *Cor. Secretary*.

49 Bible House, New York City.

SUMMARY OF TREASURER'S REPORT.

The American Congregational Union in account with N. A. CALKINS, Treasurer.

		Cr.	
May 1, 1867. By balance in treasury, May 1, 1866, . . .	\$67,119.18	From Indiana, . . .	92 65
By contributions received—		Illinois, . . .	2,126 17
From Maine, . . .	\$1,733 75	Michigan, . . .	744 14
New Hampshire, . . .	498 04	Wisconsin, . . .	162 20
Vermont, . . .	128 24	Iowa, . . .	709 95
Massachusetts, . . .	7,273 99	Minnesota, . . .	98 26
Connecticut, . . .	3,477 23	Missouri, . . .	88 45
Rhode Island, . . .	537 64	Kansas, . . .	203 40
New York, . . .	3,794 52	California, . . .	1,126 45
Special contributions at Social Re-union in Brooklyn, for the 1st Congregational church at Washington, D. C., . . .	5,871 44	Tennessee, . . .	75 00
By contributions received—		Louisiana, . . .	43 90
From New Jersey, . . .	680 52	Madura, India, . . .	14 80
Pennsylvania, . . .	212 75	By receipts for year books, . . .	7 25
Ohio, . . .	536 05	Interest on balance in treasury, . . .	2,203 43
		Total receipts for the year, . . .	\$32,530 22
		Total resources for the year, . . .	\$99,649 40

Dr.

May 1, 1867. To appropriation paid to Congregational Church —

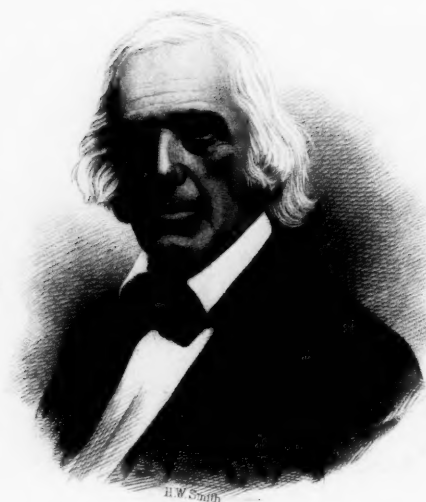
At Weld, Maine,	\$500 00		Brookfield, Missouri,		
Dedham, Maine,	300 00		[Part Loan],	1,900 00	
Oldtown, Maine,	500 00		La Clede Missouri,		
		\$1,300 00	[Part Loan],	1,000 00	
At Kensington, N. H.,	200 00		Gallatin, Missouri,		
Westport, New York,	300 00		[Part Loan],	1,000 00	
Parrotville, "	225 00		Chilicothe, Missouri,		
Woodhaven, "	500 00		Part Loan],	1,500 00	
Utica (2d Welch), N. Y.,	150 00		New Cambria, Missouri,		
Harrisonville, "	400 00		[Part Loan],	800 00	
Williams' Bridge, New			Sedalia, Missouri,	500 00	
York [Loan],	1,500 00		Bevier, Missouri,	500 00	
		3,075 00			10,200 00
At Landis, N. J. [Loan],	1,000 00		At No. Lawrence [Part		
Elizabeth, N. J., "	2,500 00		Loan], Kansas,	\$1,750 00	
		3,500 00	Topeka (2d ch.) [Part		
At Morris Run, Pa.,	500 00		Loan], Kansas,	700 00	
Kokomo, Ind. [$\frac{1}{2}$ Loan],	1,000 00		Burlingame, Kansas,	500 00	
Lisle, Illinois,	400 00		Albany, Kansas,	500 00	
Union, Illinois,	100 00				3,450 00
Harvard, Illinois,	500 00		At Central City, Colorado,		
Hillsboro', Illinois,	500 00		Copperopolis, Cal.,	\$500 00	
Sandoval, Illinois,	500 00		San Francisco [Loan],		
Gridley, Illinois,	500 00		California,	2,000 00	
Elmore, Illinois,	500 00				2,500 00
Woodstock, Illinois,	500 00		At Atlanta, Georgia,		1,000 00
Monee, Illinois,	500 00		Memphis, Tennessee,		11,000 00
Walnut Grove, Illinois,	500 00		Baltimore, Maryland,		3,000 00
Dement, Illinois,	500 00		Washington, D. C. [special],		5,871 44
Normal, Ill. [Loan],	1,000 00				
		6,000 00	Total amount paid to sixty-		
At Port Sanilac, Mich.,	500 00		five churches,		\$60,596 44
Saugatuck, "	100 00		To amt. paid for salaries, \$6,946 67		
Whitewater, "	250 00		Traveling expenses,	373 99	
		850 00	Expenses of publishing		
At Leon, Wisconsin,	300 00		annual reports, circulars,		
Palmyra, Wisconsin,	125 00		postage, revenue		
		425 00	stamps, stationery,		
At Rockford, Iowa,	\$450 00		and incidental expenses,	824 53	
New Hampton, Iowa,	200 00		Rent, and furnishing		
Ames, Iowa,	500 00		room,	678 10	
Tipton, Iowa,	400 00		Counsel fees,	335 50	
Fort Atkinson, Iowa,	200 00		Subscriptions to thirty		
Earlville, Iowa,	500 00		" Cong. Quarterlies,"	45 00	
Alden and Ellis, Iowa,	500 00		Life members' certificates,	4 25	
Monona, Iowa,	400 00				9,208 04
Boonesboro, Iowa,	250 00		Contribution sent by		
Dubuque, Iowa,	300 00		mistake, returned,	100 00	
		3,700 00	Amount of appropriations		
At Columbus, Nebraska,		500 00	pledged to aid		
At Lake City, Minnesota,			in the completion of		
[Loan],	750 00		fifty-three houses of		
Glencoe, Minn.,	500 00		worship,	23,200 00	
Minneapolis, Minn.,	275 00		Balance in treasury unap-		
Rochester, Minn.,	500 00		propriated,	6,544 92	
		2,025 00			\$99,649 40
At Kansas City, Mo. [Part					
Loan],	3,000 00				

New York, May 8, 1867.

Examined and found correct.

A. S. BARNES, }
JAS. W. ELWELL, } Aud^{ito}rs.

1901



David Thurston

1844

